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Serbs, Greeks, and Vlachs.

In the Caza of Ochrida, there are 73,000 inhabitants, of whom 35,000 [illegible] mixe[illegible]

In the Sandjak of Kortcha the population, including the town, [illegible] isto[illegible] reaches 132,000, of whom 100,000 are Albanian Moslems; the remainder [illegible] Vla[illegible] and Bulgars.

The town of Kortcha has 22,000 inhabitants, of whom the greater moiety consists of Albanian Moslems and Orthodox, and the rest of Vlachs and Bulgars.

The Caza of Kastoria has 64,000 inhabitants, of whom 20,000 are Moslems and Orthodox Albanians. The remaining inhabitants are Turks, Bulgars, Vlachs, and Greeks.

In the Vilayet of Janina from Kastoria to Metzovo the entire country is occupied by Albanians and Kutzo-Vlachs.

From Metzovo along the actual frontier, as far as the Gulf of Preveza, the greater part is occupied by Kutzo-Vlachs.

The Sandjak of Tshameria has a population of 75,000 Albanians, of which 18,000 are Albanian "Grecisants" (Pseudo-Greeks).

The Sandjak of Tshameria is divided into different Cazas, of which —

Caza of	Reshadié (Tshameria)	has	16,000 Albanians.
,,	Margalitch	,,	26,000 ,,
,,	Filat	,,	20,000 ,,
,,	Paramithia	,,	13,000 ,,

Sandjak of Preveza.—Caza of Luros. The town of Luros is peopled entirely by Albanians. There is, however, a small floating population or migratory element of Kutzo-Vlachs.

The 7 villages which form the Laka of Lelovo, in the district of Luros, are entirely Albanian, as also the 5 villages which form the Laka of Suli.

Preveza is a town with a mixed population of Albanians, Greeks, Vlachs, and Israelites.

Janina is a town with a mixed population, 60 per cent. being Moslems and 10 per cent. old Israelite settlers.

But outside the confines of Albania there are a great number of Albanians who may later on drift into the country. Thus in Montenegro alone there is a large Albanian population at Dulcigno, Antivari, Podgoritza, Spuz, Cutsi, etc., who have conserved their language, customs, traditions, and all their national individuality.

As regards the Kutzo-Vlachs, about 200,000 of them would be found within the limits of the proposed Albanian State.

THE 'NEAR EAST' & The Balkan Peninsula: Albania:

A

METHODICAL

HEBREW GRAMMAR,

WITHOUT POINTS;

ADAPTED TO THE USE OF LEARNERS, AND EVEN OF THOSE WHO HAVE NOT THE BENEFIT OF A MASTER:

TO WHICH IS SUBJOINED,

THE HEBREW GRAMMAR AT ONE VIEW.

Ει εκ του νομου ιωτα ἑν, η μια κεραια, ου παξελευσεται, πως αν ἡμιν ασφαλες ὑπεξβαινειν και τα σμικροτατα;

"*If one jot or one tittle shall not pass from the law, how can it be safe for us to neglect even the smallest things?*"

BASIL Procem. De Spiritu Sancto.

PREFACE.

THE ensuing GRAMMAR being designed for the Use of Learners, and even of those who are unacquainted with the very Rudiments of all Grammar, I have endeavoured to make it as plain and easy as possible. To this end I have not only arranged the Rules and Observations in the clearest and most natural method I could devise; but have also taken care not to use a single grammatical term, without explaining it, either by an Example or a Definition.

There is no difficulty in the *Hebrew* Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs;* and with regard to these it will be sufficient for the *adult* Reader, if he only commit to memory the Tables of *Pronouns*, which he will find § v. 4, 5, and the Example of a Regular Verb in *Kal*, § vi. 12. A careful and attentive perusal of the other parts of the Grammar in order, and a frequent consultation of them as occasion may require, will soon enable a person of ordinary abilities and capacity to analyse grammatically almost any word in the *Hebrew* Bible: I say *almost*, because there are some few words of *uncommon forms*, which are taken notice of under their proper roots in the *Lexicon*. So easy is the task, so short the labour of acquiring the Elements of the Sacred Language, even from the *larger Grammar* here published! But there is a still shorter and easier Method, which I would rather recommend to the Learner, namely, at first to concern himself only with *The Hebrew Grammar at One View;* for this being properly attended to, according to the Note subjoined to it, I know, from repeated and successful experience, will sufficiently enable him to enter upon the *Grammatical Praxis* in § xi. of the larger Grammar; and after mastering this, he will be qualified to proceed in reading the Hebrew Bible with the help of a Translation; the larger Grammar being, at present, regarded as a *Comment* on the smaller, and occasionally consulted on particular difficulties.

The learned Reader will indulge me in one reflection on the great facility of the *Hebrew* Grammar—a reflection indisputably true, and which I would especially recommend to the consideration of all those, who are intrusted with that important charge, the education of Youth. It is this: Since the *Hebrew* Grammar, unsophisticated by *Rabbinical* Points, is so very easy, simple, and concise, and those of other languages, of the *Greek* and *Latin* in particular, so difficult, complex, and tedious, so clogged with numerous Rules and Exceptions (as every School-boy to his sorrow knows), it is evident that the most natural and rational method of teaching the learned languages would be to begin with the *Hebrew*. I now argue only from the greater easiness of the grammatical part, and do not urge, that *Hebrew* is certainly the common Mother of *Greek* and *Latin*, if not of all other languages*. Those, at least, of which I have any knowledge, retain a manifest resemblance of their *original* Parent: and the nearer the fountain, the purer the stream; the more ancient and uncompounded the language, the more similar it is to the *Hebrew*.

* See *Vitringa*, Observat. Sacr. lib. i. cap. vi—viii.

And I beg it may be *seriously* and *impartially* weighed on this occasion, especially by the Instructors of our Youth, whether to begin with teaching that Original and Sacred Language, and then to descend to the *Greek* and *Latin*, would not be a most likely method of making those, who have the benefit of a learned education, not only better Grammarians and better Scholars, but, what is of infinitely greater consequence, *sounder Divines* and *better Christians*. And though it be perhaps no easy matter to determine whether of the two Languages, *Greek* or *Latin*, most resembles the *Hebrew;* yet it will scarcely admit a doubt, with the *rational* and *Christian* Teacher, which of these should be taught next after the *Hebrew;* since not only the Idiom of *Greek* is much more similar to the *English* than that of *Latin*, but also the *lively Oracles* of the New Testament, were by the inspired Penmen, written in the *Greek* language.

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METHODICAL

HEBREW GRAMMAR,

WITHOUT POINTS.

SECTION I.

Of the LETTERS and READING.

1. THE Elements of all Languages are certain simple Sounds, which in writing are expressed by certain Marks or Characters, called *Letters*.
2. The Letters in *Hebrew* are twenty-two, of which the following Table shews

The *Name.*	* *Number.*	*Form.*	†*Finals.*	*Similars.*	*Sound* or *Power.*
Aleph	1	א			a broad, as in *all, war*
Beth	2	ב		כ	b
Gimel	3	ג		נ	g hard, as in *give, get*
Daleth	4	ד		ר ך	d
He	5	ה		ת ח	e as in *where, there*
Vau	6	ו		ן ז י	u, pronounced as *oo*, or as the French *ou*, or (before a vowel) w
Zain	7	ז			z
Heth	8	ח		ת	h hard, or guttural aspirate
Teth	9	ט		ס מ	th, Saxon ȝ, or Greek Θ
Yod	10	י			i French, or ee English, before a consonant, y before a vowel
Caph	20	כ	ך 500		k, or c hard, as in *come*
Lamed	30	ל			l
Mem	40	מ	ם 600		m
Nun	50	נ	ן 700		n
Samech	60	ס		ם	sh
Oin	70	ע		ץ צ	o ‡ long, as in *whole, cold*
Pe	80	פ	ף 800		p
Jaddi	90	צ	ץ 900		j soft, as in the French *jour, jamais*, or as the English s, in *treasure, pleasure*
Koph *or* Quoph	100	ק			q or qu
Resh	200	ר			r
Shin *or* Sin	300	ש			s
Tau	400	ת			t

* That is, *Numeral* Power or Import as an *arithmetical* mark. According to the above scheme יה should be used for 15, for which however the Jews write טו (which amounts to the same sum, for ט is 9 and ו 6), and this they do to avoid using one of the *divine names*, יה, for a *Number*.

† Letters thus written at the *end* of a word.

‡ ע seems also to have had in some words somewhat of the sound of the guttural *n*, or *ng*, like the French *an*. See Lexicon under רע IV.

3. The Order of the *Hebrew* Alphabet seems justifiable by Scripture, especially by Ps. xxxiv. cxi. cxii.* cxix. cxlv. Lam. i—iv.†

4. *Writing* over the Characters several times, is the best way to make them familiar to the Learner. See *the manner* fronting the first page of Grammar.

5. *Hebrew* is read from the right hand to the left, and not from the left to the right, as the *English* and other western languages.

6. Of the *Hebrew* Letters five are Vowels, namely א, ה, ו, י, ע; all the rest are Consonants.

7. When two Consonants occur without any of the five Vowels between them, you *may*‡ pronounce them as if a short *ĕ* or *ă* stood between them; as, דבר, pronounce *dĕbĕr* or *dăbăr;* פקד *pĕqĕd (pĕquĕd)* or *păquăd.*

8. Always observe to pronounce the Textual Vowels long and strong; the Supplied ones, short and quick; as, אשר, pronounce *āsĕr;* דביר, *dĕbīr.*

9. A Full Stop is expressed thus : as :א, a Colon thus ׃ as א׃, a Semicolon thus ; as ;א, a Comma thus ׳ as א׳.

10. The first only of these stops is used in most unpointed books.

11. To exercise the Learner in reading§, here follows, in *English* characters, part of the first chapter of *Genesis,* which is printed in *Hebrew* at the end of the Grammar. The *Greek* ε stands for the Supplied Vowel; the Textual ones are to be pronounced broad, like the *French,* as in the Table of the Alphabet; and when several *Hebrew* Vowels come together, they are not to be run into Diphthongs, but sounded distinctly, as בהו pronounce *be—u* in two syllables, not *beu* in one.

1. Bεrasit bεra aleim at εsεmim uat εarεj.
2. Ucarεj eïte teu ubeu, uhεsεk ol pεni teum, uruh aleim mεrhepet ol pεni emim.
3. Uyamεr aleim yei aur, uyei aur.
4. Uira aleim at eaur ki thub, uibεdεl aleim bin eaur ubin ehεsεk.
5. Uiqra aleim laur yum ulεhesεk qra lile, uyei orεb uyei bεqεr yum ahεd.
6. Uyamer aleim yei rεqio bεtuk emim, uyei mεbdil (*or* mεbεdil) bin mim lεmim.
7. Uyos aleim at crεqio, uibεdεl bin emim asεr mεtεhεt lεreqio ubin emim asεr mol lεrεqio, uyei kεn.
8. Uiqra aleim lεrεqio sεmim, uyei orεb uyei bεqεr yum sεni.
9. Uyamer aleim iquu (*or* iqwu) emim, *&c.*

SECTION II.

Of the DIVISION of LETTERS.

1. Besides that common Division of Letters into Vowels and Consonants, they are in *Hebrew* moreover distinguished into *Radicals* and *Serviles.*

2. A *Radix* or Root in *Hebrew,* is a simple word, consisting of *two,* or

* Observe that in the cxith and cxiiith Psalms there are two, and sometimes three, *Hebrew* verses in one of the *English* translation. See Bp. *Lowth's* Preliminary Dissertation to Isaiah, p. v.

† It is remarkable, that in these three last chapters the initial letters ע and פ are transposed.

‡ I do not say *must;* because where two Consonants, if joined with a Vowel either preceding or following, would form an *easy* sound, it may be most eligible (yea *necessary* in the poetic parts of Scripture) to run them into one syllable; for instance, you may pronounce ערב into one syllable *orb;* and ברא, *bra:* and indeed this is much the same as sounding the supplied Vowel *very short.*

§ The method of reading here recommended is the same as that proposed by Dr. *Robertson,* in his *True and Ancient Method of Reading Hebrew,* &c. in which ingenious treatise may be found an ample and satisfactory vindication of it from a comparison of the *Hebrew* with the ancient *Greek* Alphabet.

more usually of *three, Letters,* from which other words are formed by the grammatical inflections or variations; as, פקד, *visit;* דבר, *speak.*

3. *Radical* Letters are those, which *always* make part of a *Radix* or Root.

4. *Servile* Letters are those, which *serve* for the Variation of the Root, by Gender, Number, Person, *&c.* and for Particles.

5. The *servile* Letters are *eleven,* and may be comprised in these three *technical* words, איתן משה וכלב.

6. The other *eleven* Letters are *radical.*

7. Except ט when used for ת, as in *§ VI. 25.

8. Observe, that although the *radical* Letters (except ט, as in Rule 7.) are *never servile,* yet the *servile* Letters are *very often radical,* or *very often* make a part of the Root.

SECTION III.

Of WORDS and their DIVISION.

1. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names, Verbs,* and *Particles.*

2. A *Noun* is the *Name* of a *Substance* or *Quality;* as איש *a man,* טוב *good.*

3. A *Verb* denoteth the *Action* or *State* of a Being or Thing; as, ויאמר אלהים, *and God said;* ויעש אלהים, *and God made;* ויכלו השמים, *and the heavens were finished.* In these sentences *said* and *made* express the Action; *were finished,* the State.

4. *Particles* denote the Connexion, Relation, Distinction, Emphasis, Opposition, *&c.* or, in short, the *Circumstances* of one's Thoughts, or of the Words expressive thereof; as, *and, with, or, much, although, but,* &c.

5. Many *Particles* in *Hebrew* are expressed by one or other of the *servile* Letters, which may then be considered as *Abbreviations* or *Parts* of Roots or Words. See Lexicon in ב, כ, ל, מ.

SECTION IV.

Of NOUNS.

1. *Nouns* or *Names* are of two kinds, *Substantive* and *Adjective.*

2. A *Noun Substantive* is the name of a *Substance;* as איש *a man,* עץ *a tree,* יעקב *Jacob:* of a *Quality,* or of an *Action, Passion,* or *State,* considered abstractedly; as, בר *purity,* מוצא *a coming forth,* כלמה *shame,* מלחמה *war.*

3. An *Adjective,* so called because *adjectitious,* or added to a Substantive, denotes some *Quality* or *Accident* of the Substantive to which it is joined; as, טוב *good,* טהר (or טהור) *pure:* so in the phrases, איש טוב *a good man,* זהב טהור *pure gold, good* and *pure* are *Adjectives.*

4. *Nouns* in *Hebrew,* as in *English,* are not declined by *Cases,* or different *Terminations,* denoting the Particles *of, to, from, &c.* as Nouns in *Greek* and *Latin* are.

5. In *Hebrew,* Nouns are of two *Genders, masculine* and *feminine;* as איש *a man,* אשה *a woman:* of two *Numbers, singular,* denoting *one,* as מלך *a king;* and *plural,* denoting *more than one, as* מלכים *kings,* i. e. two or more.

* *N. B.* This Mark § stands for SECTION in the Grammar.

6. Most *Hebrew* Nouns not ending in ה or ת servile, are *masculine;* those that do end in ה or ת servile, are *most generally* feminine.* ית is said to be a *feminine* Termination†.

7. The *Feminine* singular is formed from the *Masculine,* by postfixing ה; as טוב *good,* טובה feminine.

8. But Nouns ending in י add ת for the feminine instead of ה; as from מצרי *an Egyptian man,* מצרית *an Egyptian woman:* so when a letter is dropped, the feminine ends in ת; as from בן *a son,* בת *a daughter,* נ being dropped; from אחד *one,* אחת feminine, ד being dropped.

9. The *plural* of *masculine* Nouns is formed by adding ים, and sometimes only ם, to the *singular;* as from מלך *a king,* מלכים, or מלכם, *kings.*

10. The *plural masculine* of *Hebrew* Nouns is also *often* formed in ‡ ין, as מלכין *kings,* Prov. xxxi. 3; מלין *words,* Job iv. 2; חיין *lives,* Job xxiv. 22.

11. The *plural* of *feminine* Nouns is formed by adding ות to the *singular,* as ארץ *a land,* plural ארצות *lands;* or by changing ה or ת into ות, as תורה *a law,* plural תורות *laws;* אגרת *a letter,* plural אגרות *letters;* or ית or ות into יות, as עברית *a Hebrew woman,* plural עבריות *Hebrew women;* מלכות *a kingdom,* plural מלכיות *kingdoms:* but in feminines plural, the ו is often dropped, as in ארצת for ארצות, in תורת for תורות, &c. &c.

12. Some *feminine* Nouns have moreover another plural, formed by changing ה into § תים; as from רחמה *a damsel,* רחמתים *several damsels,* Jud. v. 30: from עצלה *idleness,* עצלתים, Eccles. x. 18.

13. Several *masculine* Nouns *plural* end in ות, as אב *a father,* plural אבות; אריות *lions,* 1 K. x. 19. 2 Chron. ix. 19‖; and many feminine Nouns plur. in ¶ ים, as גמלים *she-camels,* נשים *wives,* פלגשים *concubines,* עזים *she-goats* (Gen. xxx. 35.), רחלים *ewes* (Gen. xxxii. 15.), דבים *she-bears* (2 K. ii. 24.)

14. A Noun is said to be *in Regimine,* or *in Construction,* when it is in a particular relation to a Noun following it, or has a Pronoun Suffix (of which see § V. 5.); as, מלך ארץ *king of a country,* מלכו *his king:* in these expressions מלך is said to be *in Regimine,* or *Construction.*

15. Nouns masculine singular *in Regimine* suffer no change, but plural ones drop their ם, as מלכים *kings;* מלכי ארץ *kings of a country;* מלכינו *our kings.* So Nouns feminine plural in תים. Comp. Rule 12, and Note.

16. Nouns feminine singular ending in ה, do, when *in Regimine,* change

* I say *most generally,* not *always,* for see Lexicon under זרה X.

† And so it *generally* is, *if both the* י *and the* ת *be servile,* as in מצרית (Rule 8.) from מצר *Egypt.* Nevertheless ברית, from בר *to purify,* though *feminine* in 2 Sam. xxiii. 5, comp. Deut. xxix. 20, or 21, is construed as a masc. N. Isa. xxviii. 18. If the ת be *radical,* the N. may be either masculine or feminine; thus בית *a House,* from בה *capacity,* though generally masc. is yet construed as a fem. in Prov. ii. 18, comp. 2 K. x. 26. In זית the י is *radical,* so that word comes not under the *latter* part of the Rule here given; and in חנית *a Spear,* from חנה *to pitch,* the י is *substituted* for the *radical,* ה; and accordingly the word forms its plural with ים 2 Chron. xxiii. 9, though in Isa. ii. 4. Mic. iv. 3, for the plur. in Regim. it takes the *fem.* form יתי־ or ־תי

‡ These are by many writers reckoned *Chaldee* or *Syriac* forms; but that they are also *Hebrew* ones is sufficiently manifest by their occurring so frequently in the *Heb.* books written before the Babylonish Captivity, and even before the *Chaldee* or *Syriac* language was heard of. מלין occurs no less than thirteen times in the Book of Job, in which מלים is also used ten times. See the Concordances, and *Masclef* Grammat. Heb. p. 243.

§ Of this *plural* the grammarians in general have made a *dual;* and it must be confessed, that in the *absolute* form it often has a *dual* signification, as שנתים *two years,* Gen. xi. 10. xli. 1. 1 K. xvi. 8. Jer. xxviii. 3. אמתים *two cubits,* Exod. xxv. 10. 17, & al. מאתים *two measures,* 1 K. xviii. 32; ירכתים *two sides,* Exod. xxvi. 23; מאתים *two hundred,* Gen. xi. 19. 32. But in the *construct* form (comp. Rule 15.) many such Nouns have a *plural* signification; as תורתי *his laws,* Exod. xviii. 16, &c.

‖ So פחות, and פה חת *Governors,* 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. v. 15. But I do not regard these as pure *Hebrew* words. See Lexicon under פח.

¶ See Lexicon in Root הנה I.

their ה into ת; as, תורה *a law*, תורת יהוה *the law of Jehovah*, תורתך *thy law:* but other feminine Nouns, as also Feminines plural, except those in תים, suffer no change *in Regimine.*

17. Feminines plural in ות, when *in Regimine,* often postfix י (see Deut. xxxii. 13. 2 Sam. i. 19. 25.), and those in תים drop the ם.

SECTION V.

Of PRONOUNS.

1. Under Nouns are comprehended *Pronouns,* so called because they stand Pro nominibus, i. e. *For,* or *instead of, Nouns* or *Names;* as *I, thou, he; that; who, which; mine, his,* &c.

2. *Pronouns* are by Grammarians distinguished into several kinds: thus, *I, thou, he,* are called *primitive Pronouns; mine, thine, his, possessive; this, that, demonstrative; who, which, relative.*

3. In a *Hebrew* Grammar it is necessary particularly to consider only the first of these, or the *primitive Pronouns,* under which the second, or *possessive,* are included; the *demonstrative* and *relative* may be regarded nearly as other Nouns. Comp. § VIII. 23, 24.

4. *Primitive Pronouns* are distinguished into *three Persons.*

The First, אני, אנכי, and את, singular, *I* and *me;* אנו, אנחנו, and נחנו, plural, *we* and *us.*

The Second, אתה, את, אתי, and אתך, singular, *thou* and *thee;* אתם and אתכם, plural masculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you.*

The Third, הוא and היא, singular, *he, she, it:* הם and המה plural, (generally) masculine; הן and הנה plural, (generally) feminine, *they* and *them.*

5. Parts of these *primitive Pronouns* are suffixed, i. e. postfixed, to Verbs and Nouns as follows, and are called *Pronoun Suffixes.*

Of the Ist Person, From { אני, singular, * י or ני, *me* and *my.* / אנו, plural, נו, *us* and *our.*

Of the IId Person, From { † אתך, sing. ך, כה, and (fem.) ‡ כי *thee* and *thy.* / † אתכם, masc. plur. כם, *you* and *your,* masc. / † אתכן, fem. plur. כן, and § כנה, *you* and *your,* fem.

Of the IIId Person, From { הוא and היא, singular, { ו, ‖ הו, נו, ¶ נהו, ** מו, *him* and *his,* ה, נה *her.* / המה, and הם, plur. masc. המה, הם, ם, or מו, †† *them* and *their,* masc. / הנה and נן, plur. fem. הנה, הן, and ן, *them* and *their,* fem.

* When י is thus suffixed to a *plural* Noun, that Noun loses its own י, or rather the two *Yods* coalesce into one, as דברי *my words,* for דבריי. Comp. § IV. 14, 15.

† את in these words may be considered as an independent Particle. See Lexicon under אתה VII. 1.

‡ 2 K. iv. 2. 7.

§ Ezek. xiii. 18. 20. xxiii. 48, 49.

‖ See Gen. xxxvii. 20.

¶ Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22: and observe that in נו, נהו and נה, כ seems added for the sake of sound.

** Gen. ix. 26, 27. Deut. xxxiii. 2. Isa. xliv. 15. liii. 8. Ps. xi. 7.

†† Also ו (see § IX. under ו 4); and מו Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxii. 11. Psal. lxiii. 11.

6. These *Pronoun Suffixes* are also often postfixed to Nouns of Number, as שניהם, *they two*, or *both of them*; and to several Particles, as אין, בין, תחת, ב, מ, &c. thus איננו *not he*, בם *in them*, &c. &c. &c.

7. Parts of the *primitive Pronouns* prefixed or postfixed, form also the *Persons*, and distinguish the *Tenses* of Verbs; thus,

Of the Ist Person, From
- אני, א prefixed forms the First Person singular future.
- אתי, תי postfixed, the First person singular preter or past.
- אנו
  - נ prefixed forms the First person plural future.
  - נו postfixed, the First person plur. pret.

Of the IId Person, From
- ת, את
  - prefixed forms the Second person singular future.
  - postfixed, the Second person singular preter.
- *אתי,
  - תי postfixed is sometimes used for the Second person fem. sing. preter.
  - י is postfixed to the Second person fem. singular future.
  - י postfixed forms the Second person fem. singular imperative.
- *אתם
  - תם postfixed forms the Second person masc. plural preter.
  - ת is prefixed to the Second person masc. plural future.
- *אתן
  - תן postfixed forms the Second person fem. plural preter.
- *אתנה
  - ת prefixed, and נה postfixed, from the Second person fem. plural future.

Of the IIId Person, From
- היא
  - ה postfixed form the Third person fem. singular preter.
  - י prefixed form the Third person masc. singular, and, with ו postfixed, plural future.
- מו, †ו postfixed forms the Third person plural preter, and, with י prefixed, future.
- הנה, נה postfixed to the Third person feminine plural future.

8. A comparison of this latter table with the ensuing Example of a regular Verb in *Kal*, § VI. 12, will remove any little difficulty, which may occur to the Learner.

9. The Pronouns forming the *Persons*, &c. of Verbs, are called *Personal Affixes*.

10. From the two tables above given, it appears that the former part of Pronouns are generally prefixed, and the latter or middle parts of them postfixed; thus of אני and אתי, א is prefixed, and נ, and תי, postfixed.

* See Note † last page.

† But query, whether ו postfixed to 3d Person *plur.* preter, and future, to 2d Person *plur. masc.* fut. and Imperative, should not rather be deduced from the Root ות, or וה *to connect, join together?* Comp. under אנה II. in Lexicon.

SECTION VI.

Of VERBS.

1. It hath been already remarked, § III. 3, that the Verb denoteth the *Action* or *State* of a Being or Thing; now an Action may be considered either as *done, doing,* or *to be done;* so a State may be either *past, present,* or *future.* Hence

2. The most simple and natural Division of Time, or *Tense* (from the Latin *tempus,* or French *temps,* time), is into *past, present,* and *future.*

3. Again, * "A Verb may either *indicate,* i. e. declare an action with certainty and positiveness, as *the sun is set, setting,* or *shall set;* or it may carry a *command,* as *Sun, stand thou still;* or a Verb may be *indefinite* as to Number, Person, or Tense, and so used very much in the sense of a Noun, as *It is pleasant to see the sun,* i. e. *the sight of the sun is pleasant, for you,* or *me,* or *them, now, at any time.*"

4. Hence arise the different *Moods* (Modi significandi, *Modes of signifying*) of a Verb, as the Grammarians call them.

5. A Being may either *perform an action itself,* or *the action may be performed upon it;* it may either *cause another to perform the action,* or *be caused itself to perform it;* or lastly, *it may perform it on itself.*

6. Hence in *Hebrew* Verbs arise the *three* (or, as some choose to consider them, the *five) Conjugations,* so called *à conjugando,* because all *conjoined* or united in one Root.

7. *Hebrew Verbs* then have *three Conjugations, Kal, Hiphil,* and *Hithpael; three Moods, Indicative, Imperative* (commanding), and *Infinitive* (indefinite, see 3, and 4.); *two Tenses, past* and *future*—the *past Tense* or † *Participle active* being often used for the *present Tense* (see 1, and 2.), and the *future Tense* supplying the place of the *potential* or *subjunctive* Mood of other languages, and so it is frequently to be rendered in English by *may, can, might, would, should, ought, could;* all which words evidently imply somewhat *future* in their signification.

8. *Hebrew* Verbs are varied by *two Numbers,* singular and plural, *three Persons* (see § V. 4.) and *two Genders,* masculine and feminine.

9. The old example of a *Hebrew* Verb was פעל, whence are taken the following grammatical terms, *Niphal* נפעל, *Hiphil* הפעיל, *Huphal,* הפעל, *Hithpael* התפעל, and *Paoul* פעול; the *Hebrew* words being pronounced according to the *Masoretical Points.*

10. The first Conjugation *Kal* (קל *light,* so called because in the preter it is *burdened with no letter* at the beginning) is generally *active,* or signifies simply *to do,* as פקד *to visit,* דבר *to speak.*

11. The *Indicative preter* and the *Imperative* postfix the personal Affixes; the *future* prefixes them, and in some of its Persons postfixes part.

12. A regular Verb in *Kal* is declined thus, the *Personal Affixes* and *other Serviles* being, for the assistance of the Learner, printed in *hollow* Letters‡.

* See Dr. *Bayly's* Introduct. to Languages, Part I. p. 53.

† In *Kal* there are two Participles, active and passive, otherwise called *Benoni* (see Note * in the next page) and *Paoul.* Other Conjugations have also Participles (as in the Example, Rule 17.) Participles are so called *à participando,* because they *participate* of the nature both of a Noun and of a Verb, being *declined by Gender* and *Number,* like the former; and denoting an *Action* or *being acted upon,* as the latter.

‡ If the reader will take the trouble to colour the *hollow* letters with *red* ink, in this and the following examples, he will make the examples still more clear and distinct; and indeed this may be no unprofitable exercise to a beginner.

פקד *Visit.*

KAL.

INDICATIVE MOOD.

Preter or *Past Tense.*

She	פקדה	פקד	He	*visited.*
		פקדת	Thou	
		פקדתי	I	
		פקדו	They	
Ye (fem.)	פקדתן	פקדתם	Ye	
		פקדנו	We	

Future Tense.

She	תפקד	יפקד	He	*shall* or *will visit.*
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	
They (fem.)	תפקדנה	יפקדו	They	
Ye (fem.)	תכקדנה	תפקדו	Ye	
		נפקד	We	

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	*Visit* Thou
Ye (fem.)	פקדנה	פקדו	Ye

INFINITIVE MOOD.

פקוד and פקד *To Visit.*

Participle active, or Benoni*.

fem.	פוקדה	פוקד masc. sing.	*Visiting.*
fem. plur.	פוקדות	פוקדים masc. plur.	

Participle passive, or Paoul†.

fem.	פקודה	פקוד masc. sing.	*Visited.*
fem. plur.	פקודות	פקודים masc. plur.	

* בנוני, *intermediate* or *middle*, because expressive of the *intermediate* time between the past and future, i. e. of the *present.*

† The Participle *Paoul* in *Kal* differs in sense and application from the Participle *Benoni* in *Niphal* (see Rule 13.) The former denotes that the action expressed by the Verb is *done*; the latter, that the action is *to be done* or *going to be done.* Thus in Judg. vi. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chron. xxii. 19, נבנה *that* is to be, or going to be, *built*, ædificandum; Gen. ii. 9, נחמד *that* is to be *desired*, now or hereafter; נבחר To be *desired*, Prov. xxii. 1; Gen. xlix. 29, נאסף going, or about, to be *gathered.* In short the Participle *Paoul* in *Kal* nearly answers to the Participle preterperfect passive in Latin, and the Participle *Benoni* in *Niphal* to the Latin Participle future passive in *dus.* See Dr. *Bayly's* Introduction to Languages, part i. p. 71.

13. The passive of *Kal* is *Niphal*, which prefixes נ to the past or preter tense, and signifies *to be done*, as נפקד *he is visited*. Comp. Rule 5.

14. The *Second Conjugation* is *Hiphil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inserting י before the last radical thus פקד in *Hiphil* forms הפקיד. A Verb in *Hiphil* generally signifies * *to cause* another person or thing *to do*, or *to cause* a thing *to be done*, as הפקיד *he caused to visit* †. The passive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteristic י, and denotes *to be caused to do* or *to be done*.

15. The *Third Conjugation* is *Hithpael*, which is formed, in the preter, by prefixing הת to the preter of *Kal*, and generally signifies *reflected action*, or *to act upon oneself;* but is often used in a passive sense, as from פקד התפקד, *he visited himself*, or *was visited*. *Hithpael* also often denotes *to make* or *pretend oneself to be* what is denoted by the Root: hence it has by some been called the *hypocritical* Conjugation.

16. To all these Conjugations the *personal Affixes* are joined nearly as in *Kal;* but these things will appear more clearly by the following —

* We have in some *English* Verbs something very like the *Hebrew* Conjugation in *Hiphil;* thus *to set*, is, as it were, the *Hiphil* of *sit; raise* of *rise; fell* of *fall; lay* of *lie*.

† The Participle *Hiphil* often imports *being about to do* a thing, or *going to do* it *presently;* and, in such instances, nearly answers to the Latin Participle future in *rus*. See Gen. vi. 13. 17. xix. 13, 14. Exod. x. 5. So the Heb. Participle in *Huphal* answers to the Latin one in *dus*. Ps. xlviii. 1. Jer. xl. 1.

17. EXAMPLE of a *Regular Hebrew Verb* conjugated throughout, the *Personal Affixes* and other *Serviles* being printed in *hollow* Letters.

Paragogic Letters.	THIRD CONJUGAT. HITHPAEL. Feminine.	THIRD CONJUGAT. HITHPAEL. Masculine.	SECOND CONJUGATION. HUPHAL. Feminine.	SECOND CONJUGATION. HUPHAL. Masculine.	HIPHIL. Feminine.	HIPHIL. Masculine.	FIRST CONJUGATION. NIPHAL. Feminine.	NIPHAL. Masculine.	KAL. Feminine.	KAL. Masculine.	Persons.	INDICATIVE MOOD. Preter Tense. / Future.
	הִתְפָּקְדָה	הִתְפָּקַד	הָפְקְדָה	הָפְקַד	הָפְקִידָה	הָפְקִיד	נִפְקְדָה	נִפְקַד	פְּקֻדָה	פָּקַד	3 sing.	
m. ה	הִתְפָּקְדָת	הִתְפָּקַדְתָּ		הָפְקַדְתָּ		הָפְקַדְתָּ		נִפְקַדְתָּ		פָּקַדְתָּ	2	
		הִתְפָּקַדְתְּ		הָפְקַדְתְּ		הָפְקַדְתְּ		נִפְקַדְתְּ		פָּקַדְתְּ	1	
		הִתְפָּקְדוּ		הָפְקְדוּ		הָפְקִידוּ		נִפְקְדוּ		פָּקְדוּ	3 plur.	
־ָן	הִתְפָּקְדָתָן	הִתְפָּקַדְתֶּם	הָפְקְדָתָן	הָפְקַדְתֶּם	הָפְקִדְתָּן	הָפְקַדְתֶּם	נִפְקְדָתָן	נִפְקַדְתֶּם	פְּקֻדָתָן	פְּקַדְתֶּם	2	
		הִתְפָּקַדְנוּ		הָפְקַדְנוּ		הָפְקַדְנוּ		נִפְקַדְנוּ		פָּקַדְנוּ	1	
	תִּתְפָּקֵד	יִתְפָּקֵד		יָפְקֵד	תִּפְקֵד	יִפְקֵד	תִּפְקֵד	יִפְקֵד	תִּפְקֵד	יִפְקֹד	3 sing.	
f. ־ִי	תִּתְפָּקְדִי	תִּתְפָּקֵד		תִּפְקֵד	תִּפְקְדִי	תִּפְקֵד	תִּפְקְדִי	תִּפְקֹד	תִּפְקְדִי	תִּפְקְדִי	2	
ה		אֶתְפָּקֵד		אֶפְקֵד		אֶפְקֵד		אֶפָּקֵד		אֶפְקְדוּ	1	
m. ־ֶה	תִּתְפָּקְדֶנָה	יִתְפָּקְדוּ	The same as the *Future* of *Niphal*.	יָפְקְדוּ	תִּפְקֵדְנָה	יִפְקְדוּ	תִּפְקְדֶנָה	יִפָּקְדוּ	תִּפְקְדֶנָה	יִפְקְדוּ	3 plur.	
m. ־ֶה	תִּתְפָּקְדוּ	תִּתְפָּקְדוּ		הָפְקֵדוּ		תִּפְקֵדְנָה		תִּפָּקְדוּ		תִּפְקְדוּ	2	
ה	תִּתְפָּקְדְנָה	נִתְפָּקֵד		נָפְקֵד				נִפָּקֵד		נִפְקַד	1	
m. ה	הִתְפָּקֵד	הִתְפָּקְדִי		הָפְקֵד	הָפְקִידִי	הָפְקֵד	הָפְקְדִי	הָפְקֵד	פְּקֻדִי	פְּקֹד	2 sing.	IMPERAT.
	הִתְפָּקְדוּ	הִתְפָּקְדְנָה	Hath none.	הָפְקֵדוּ	הָפְקִידְנָה	הָפְקֵדוּ	הָפְקְדְנָה	הָפְקֵדוּ	פְּקֻדָה	פְּקֹדוּ	2 plur.	
ה		הִתְפָּקֵד	The same as the *Infinitive* of *Niphal*.			הָפְקֵד		הָפְקֵד		פְּקֹד or פְּקוֹד		INFINIT.
f. ־ָ	מִתְפָּקְדָה of ־ֹת	מִתְפָּקֵד	מְפֻקְדָה or ־ֹת	מְפֻקָּד	מְפֻקִּידָה or ־ֹת	מְפֻקָּד	נִפְקֶדֶת or ־ֹת	נִפְקָד	פְּקוּדָה or ־ֹת	פָּקוּד	sing.	Particip. *Benoni*.
	מִתְפָּקְדוֹת	מִתְפָּקְדִים	מְפֻקְדוֹת	מְפֻקָּדִים	מְפֻקִּידוֹת	מְפֻקָּדִים	נִפְקָדוֹת	נִפְקָדִים	פְּקוּדוֹת	פְּקוּדִים	plur.	
									פְּקוּדָה or ־ֹת	פָּקִיד	sing.	Particip. *Paoul*.
									פְּקוּדוֹת	פְּקוּדִים	plur.	

N. B. The Learner would do well to copy out this Example of a Regular Verb *in the order of the Conjugations*, Kal, Niphal, &c. substituting *red* for the *hollow* Letters.

OBSERVATIONS on the above Example of a Regular Verb.

18. The final י of the first person singular preter is sometimes, though rarely, dropped, as in משיתהו, for משיתיהו *I drew him out*, Exod. ii. 10. So in Hiph. הרבית for הרביתיך *I—multiply thee*, Gen. xlviii. 4. But see Dr. *Kennicott's* Bible.

19. In *Kal* ו is often inserted before the last radical of the *future and Imperative*, as יאפקוד, for יפקד, for פקד.

20. The ו in the *Participle Benoni* in *Kal* is frequently, and in the *Participle Paoul* sometimes י omitted.

21. In the third person masculine plural future of Verbs, as ן paragogic is often postfixed to the ו, so the ו is sometimes dropped, and ן only retained, as in יריבן for יריבון *they shall strive*, Exod. xxi. 18; ירשיען for ירשיעון *they shall condemn*, Exod. xxii. 8; יאריכן for יאריכון *they may be prolonged*, Deut. v. 16. So more rarely in the second person masculine plural future, as in תאריכן for תאריכון *ye shall prolong*, Deut iv. 26.

22. In the third person feminine plural future of any conjugation, the ה final is often dropped, as in תבלען, Gen. xli. 24; תאמרן, Exod. i. 19. So in irregular Verbs (see § VII.) as in תשקין, from שקה, Gen. xix. 33; תחרין, from הרה, Gen. xix. 36; תהיין, from היה, Gen. xxvi. 35; תכהין, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the *second* person feminine plural future, as in תחיין *ye (women) have preserved alive*, from חיה, Exod. i. 18.

23. In the second person feminine plural Imperative the final ה is sometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; מצאן *find ye* (*women*) Ruth i. 9.

24. In *Hiphil* as the *characteristic* י is used only in three words of the preter, so it is often omitted in all words of that conjugation.

25. In *Hithpael* the *characteristic* ת is transposed and placed after the first radical in Verbs beginning with ש or ס, as השתמר *he kept himself*, for התשמר, from שמר *to keep*; הסתבל *he loaded himself*, for התסבל, from סבל *to load*; and in Verbs beginning with צ, ת is not only transposed, but changed into ט, as נצטדק *we will justify ourselves*, for נתצדק, from צדק *to justify*, Gen. xliv. 16; יצטירו *they made* (or *feigned*) themselves *Ambassadors*, for יתצירו, from ציר *an Ambassador*, Jos. ix. 4.

26. When the third person sing. feminine preter of any conjugation is followed by a Pronoun suffix, its ה is changed into ת, as גנבתם, Gen. xxxi. 32, *she stole them*, not גנבהם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלההו; אהבתהו, 1 Sam. xviii. 28, *she loved him*, not אהבההו; בקשתם, Hos. ii. 7, *she seeks them*, not בקשהם. Comp. § IV. 16.

27. The second person masculine plural sometimes drops its ם before a suffix, as in צמתני *ye have fasted to me*; for צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתמנו, Num. xx. 5.

28. From the first person plural preter of Verbs the ו is dropped before the Pronoun suffix הו *him or it*, as in אכלנהו *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנהו *we have forsaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third person plural preter, and future, as in דקרהו *they stab him*, for דקרוהו, Zech. xiii. 3; הכירהו *they knew him*, for הכירוהו, Job ii. 12; יבעתהו *they shall terrify*, for יבעתוהו, Job iii. 5; and from the second person plural future, as in תענהו, for תענוהו, 2 K. xviii. 36. Isa. xxxvi. 21.

29. In the farthest column to the left hand of the above Example, are added the *Paragogic* * Letters, that is, such Letters as are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

30. The above Example should be carefully perused by the Learner, and continually consulted for the forms of *Regular* Verbs.

SECTION VII.

Of IRREGULAR VERBS.

1. Those Verbs, which, in their formation, are not strictly reducible to the above Example of פקד, are called *irregular*.

2. But observe, that most *irregular* Verbs are also formed *regularly*.

3. *Irregular* Verbs may be comprehended under two kinds, *Defective* and *Reduplicate*.

4. *Defective* Verbs are such, as, in some forms, *drop* one or more of their *radical* letters.

5. From the old Example פעל (comp. § VI. 9.), those that drop their first letter, were called *defective in Pe*, פ; those that were supposed to drop their second, *defective in Oin*, ע; and those that drop their third, *defective in Lamed*, ל.

Of each of these in their order.

6. *Defective* Verbs, that sometimes drop their *first* letter, are chiefly those that begin with י or נ, hence called *defective Pe Yod*, פי; and *defective Pe Nun*, פנ.

7. Verbs *defective Pe Yod*, or *with* י *for the first radical*, often drop it in the Future, Imperative and Infinitive of *Kal*, to which last they postfix ת, and in *Niphal* and *Hiphil* they change their י into ו.

8. Here follows an Example of a Verb *defective Pe Yod*, in which (as likewise in the succeeding Examples) not only the *servile letters*, as in פקד, but also *those wherein it differs from that Verb*, are, for the benefit of the Learner, printed in *hollow* letters; the first word only of each Tense, Mood, &c. being given, whence the other words are formed *regularly*, as in פקד.

ישב *To dwell.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התישב	הושב	הושיב	נושב	ישב	*Preter.*
	יושב	יושיב	יושב	ישב	*Future.*
regular throughout	not used.	הושיב	הושב	שב & שבה	*IMPERAT.*
	הושב	הושיב	הושב	שבת	*INFINIT.*
	מושב	מושיב	נושב	יושב	*Benoni.*
				ישוב	*Paoul.*

9. The formative ו in *Niphal* and *Hiphil* is sometimes omitted, as in ילדו, for יולדו, Gen. vi. 1; in השבתי, for חושבתי, Jer. xxxii. 37.

* From the Greek παραγωγικος *additional.*

10. These three Verbs ידה, ידע, and יכה, in *Hithpael*, change their י into ו, as התודה, &c.

11. לקח *To take* or *be taken*, is in *Kal* formed like ישב.

12. Verbs *defective Pe Nun*, or *with* נ *for their first radical*, drop it in the Future, Imperative and Infinitive of *Kal* (to which last they also postfix ת), in the Preter of *Niphal*, and throughout *Hiphal* and *Huphal*.

13. An Example of a Verb *defective Pe Nun*.

נסך *To pour.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הסך	הסיך	נסך	נסך	*Preter.*
regular	יסך	יסיך	ינסך	יסך	*Future.*
throughout.	not used.	הסיך	הנסך	סך	*IMPERATIVE.*
	הסך	הסיך	הנסך	סכת	*INFINITIVE.*
	מסך	מסיך	נסך	נוסך	*Benoni.*
				נסוך	*Paoul.*

14. Verbs with ה for their first radical often drop it, as הלך, הכר: see *Lexicon.*

15. Verbs with א for their first radical* *often* drop it in the first person singular future, as אמר for אאמר *I will speak;* and sometimes in other forms, as in †תפהו, for תאפהו *she baked it*, 1 Sam. xxviii. 24; †תמרו, for תאמרו *ye shall say*, 2 Sam. xix. 14; מלפנו, for מאלפני, *teaching us*, Job xxxv. 11.

16. As for the *second* kind of *defective Verbs* above mentioned (Rule 5.), namely those that are *supposed* to drop their *second* radical ו or י (hence called *defective Oin Vau*, ע*ו*, and *Oin Yod*, ע*י*), as שום, קום, איב, בין, the truth seems to be this; that the former sort have, properly speaking, only *two radical* letters, but sometimes take a ו before the last radical, being in other respects (except that they are not used in the *simple* form in *Hithpael*, and in *Huphal* assume a ו before the first radical, as הוקם *was set up*, Exod. xl. 17.) formed quite regularly; and that the latter sort of Verbs, namely, those with י *Yod* inserted, are either Verbs in which the י is radical, fixed, and immutable, as איב *to infest;* in which case they are declined regularly; or else they are in *Hiphil*, the characteristic ה being dropped, as שים for השים, from שם or שום *to place;* בין for הבין, from בן *to discern, distinguish.*

17. Example of a *defective Verb of two radical letters.*

שם or שום *To place.*

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	השים	נשום	שם	*Preter.*
יושם	ישים	ישום	ישום	*Future.*
not used.	השם	השום	שום	*IMPERATIVE.*
הושם	השים	השום	שום	*INFINITIVE.*
מושם	משים	נשום	שום	*Benoni.*
			שום	*Paoul.*

* Not *always*. See Job xvi. 5.

† But in the words marked thus † some of Dr. *Kennicott's* Codices supply the א.

18. Verbs of this form frequently in *Kal*, and sometimes in *Niphal*, drop the ו before the last radical.

19. Of the *third* kind of *defective Verbs*, or of those which drop their *third* radical, are the Verbs ending in ה, hence called *defective Lamed He*, לה, as גלה, קנה.

20. Observe in general, first, that these Verbs usually either drop their ה before a servile, as from גלה *to reveal*, גלו *they revealed;* or change it into י *Yod*, as גלית, for גלהת *thou revealedst;* תגלינה, for תגלהנה *they* (women) *shall reveal;* or before a servile ה, into ת, as גלתה, for גלהה *she revealed:* secondly, that they often drop their ה final in the *Future*, and sometimes in the *Preter* and *Imperative*, as יגל, for יגלה; יעש, יעשה, *he shall make;* צו, for צוה *he commanded*, Deut. vi. 6. 24; גל for גלה *reveal.* Psal. cxix. 18; כלנו *hath consumed* us, for כלהנו. 2 Sam. xxi. 5.

21. Example of a Verb *defective Lamed He.*

גלה *To reveal.*

HITH.	HUPHAL.	HIPH.	NIPH.	KAL.	
התגלה	הגלה	הגלה*	נגלה	גלה גלתה or גליה (fem.)	*Preter.*
יתגלה	יגלה	יגלה	יגלה	יגל or יגלה	*Future.*
התגלה	not used.	הגלה	הגלה (fem.)	גלה גלי	*IMPER.*
התגלות	הגלות	הגלות	הגלוה	גלות גלת or גלוֹ	*INFIN.*
מתגלה	מגלה	מגלה	נגלה (fem.)	גולה גולה	*Benoni.*
				גלוי	*Paoul.*

22. Several Verbs, with א for their last radical, sometimes drop it, as בא, חטא, יצא, מלא (see Lexicon); and others of these Verbs form their Infinitive in ות, like Verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21.

23. Verbs ending in נ sometimes drop their last radical before a נ servile, as תאמנה, *they* (fem.) *shall be supported*, for תאמננה, from אמן *to support*, Isa. lx. 4.

24. So verbs ending in ת sometimes drop their last radical before a ת servile, as מתי, for מתתי *I die*, Gen. xix. 19; כרתי, for כרתתי *I have cut off*, Exod. xxxiv. 27.

25. Some Verbs are *doubly defective*, chiefly such as have י and נ for their first radical, and ה for their last. Thus we have תגיון, second person masculine plural future *Kal* (with ן paragogic), from יגה *to afflict*, Job xix 2.; הודינו, first person plural preter *Hiphil*, from ידה *to confess*, Ps. lxxv. 2.; יט, third person masculine singular future *Kal*, from נטה *to extend*, Gen. xii. 8.; אך, first person singular future *Kal*, from נכה *to smite*, Exod. ix. 15.

26. The Verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only drops its initial נ, as נסך (Rule 12.) and its final one before another נ (as in Rule 23.), but it also generally loses its final נ before a servile ת, as נתתי *I have given*, for נתנתי; נתתם *ye have given*, for נתנתם; and generally has in the Infinitive תת *to give*.

27. *Reduplicate* Verbs are such, as have *the last* or *two last Radicals*

* But comp. הציף Dent. xi. 4, יציע Isa. lviii. 5, יעיב Lam. ii. 1. ימיש Nah. iii. 1, תהימנה Mic. ii. 12, אריך Isa. xvi. 9; from which forms it appears that Verbs ending in a radical but omissible ה do in Hiph. insert a י between the first and second radical letter.

doubled; they are derived from simple Verbs, as from גל are derived גלל and גלגל; from אמל, אמלל; from נפל, נפלל; from הפך, הפכפך; from סחר, סחרחר.

28. But in *Reduplicate* Verbs derived from those with ה for the last radical, the *reduplication* is made by *doubling the letter,* or *two letters preceding the* ה; as from כלה *to complete,* כלל *to complete entirely,* and כלכל *to nourish;* from קלה *to be light, vile,* קלל *to be exceedingly vile,* and קלקל *to be exceedingly light;* from פצה *to open,* פצץ *to burst open.*

29. *Reduplicate* Verbs are declined regularly.

30. Except that those of the form of גלל sometimes use ו instead of the last letter, as גלותי Josh. v. 9, for גללתי; סבותי Eccles. ii. 20, for סבבתי; and sometimes in *Hithpael* assume ו after the first radical, as התבונן from בנן, Isa. i. 3; and more rarely in other conjugations, as יעופף third person masculine singular future in *Kal,* from עפף, Gen. i. 20; ירופפו Job xxvi. 11, from רפף *. Such Verbs also prefix מ to the Participles both of *Kal* and *Hithpael,* as in מרומם *lifting up,* 1 Sam. ii 7. Ps. ix. 14; מתקומם *raising up himself,* Job xxvii. 7.

31. *Pluriliteral* Verbs, or Verbs not reduplicate, but consisting of *more than three radical letters,* as כרסם, כרבל, &c. are, the few times they are used, declined regularly.

SECTION VIII.

Of SYNTAX.

1. *Syntax,* from the Greek Συνταξις *Composition,* is that part of Grammar which teaches to *compose* words properly in Sentences.

2. In Hebrew the Adjective generally agrees with its Substantive in gender and number, as בן חכם *a wise son,* מכות גדלת *great strokes.*

3. Yet we meet with such expressions as these, ערים גדלת *great cities,* Deut. i. 28. vi. 10, & al. אבנים גדלות *great stones,* Deut. xxvii. 2. Josh. x. 18. 27; תאנים טבות and רעות *good* and *bad figs,* Jer. xxiv. 2, 3.; המארת חגדלים *the great lights,* Gen. i. 16. But as to the former phrases, it has been observed, §. IV. 13, that the termination ים is not always masculine; and perhaps in such expressions as המארת הגדלים, the Adjective, with a termination usually masculine, is joined with a feminine Substantive, as a mark of *dignity* or *excellency.*

4. *Participles* follow the same Rules of Syntax as Adjectives.

5. When two Substantives of a different gender have the same Adjective, that Adjective is commonly of the *masculine* gender, as Job i. 13, בניו ובנתיו אכלים *His sons and his daughters eating.*

6. When two Substantives have one Adjective, that Adjective s put in the *plural* number, as 1 K. i. 21; אני ובני שלמה חטאים *I and my son Solomon* (shall be) *sinful.*

7. The same rules of Syntax hold good of Pronouns, Gen. i. 27, זכר ונקבה ברא אתם *male and female created he them,* masc.

8. *Collective Nouns,* or *Nouns of multitude,* though singular, may have an Adjective or Participle plural, as העם רבים *the people* (are) *many,* Exod. v. 5; כל יהודח הבאים *all Judah coming,* Jer. vii. 2; העם מחללים *the people piping,* 1 K. i. 40.

9. An Adjective singular is sometimes joined to a Noun plural, in a *dis-*

* This *reduplicate* form of Verbs with ו inserted in *Kal,* the Hebrew Grammarians have called the conjugation *Poel,* and they add, that Verbs *defective* ע borrow their *Hithpael* from the conjugation *Poel.*

tributive sense, as Psal. cxix. 137, ישר משפטיך *right are thy judgments*, i. e. *every one of them;* Gen. xxvii. 29, ארריך ארור *they that curse thee* (are) *cursed*, i. e. *each one of them.* Comp. Gen. xlvii. 13. Exod. xvii. 12.

10. The *Cardinal* Nouns of Number (as *one, two, three,* &c.) from *one* to *ten*, when masculine, have a feminine termination; when feminine, a masculine one.

11. *Cardinal* Nouns of Number, which have a plural termination, are *most usually* joined to Substantives in the singular; but those that have a singular termination, to Substantives in the plural: שלשה אנשים *Three* (or *a trinity of*) *men*, Gen. xviii. 2; ארבעה מלכים *Four* (or *a quaternion of*) *kings*, Gen. xiv. 9; שבע מאות שנה, חמש מאות שנה *Five,—Seven hundreds of years*, Gen. v. 26. 32, are Examples of both these last Rules. Comp. Job i. 2.

12. The *Cardinal* Nouns of Number are sometimes used for the *Ordinals*, as *one* for *first, three* for *third, ten* for *tenth*, &c. See Gen. i. 5. Esth. i. 3. Gen. viii. 4. 2 Chron. i. 3.

13. The Plurals in ים—of Nouns of Number from *three* to *nine* inclusive signify *ten times* as much as the singular. Thus שלש is *three*, but שלשים *thirty;* ארבע *four*, but ארבעים *forty.*

14. The Nominative or Noun to a Verb is known by asking the question *who* or *what?* with the Verb; thus in the sentence, *God created the heavens*, the word *God* answering the Question *who created?* is the Noun to the Verb *created;* so in this sentence *The sun shines, the sun* is the Noun to the Verb *shines.*

15. All Nouns, whether singular or plural, are of the *third* Person, except when they are joined with the pronouns of the *first* and *second* Persons, *I, thou, we* or *ye.*

16. The Verb usually agrees with its Noun in gender, number, and person, as האלהים נגלו *The Aleim were revealed*, Gen. xxxv. 7; הארץ היתה *the earth was*, Gen. i. 2.

17. Yet we find, Gen. i. 14, יהי מארת *there shall be lights*, where מארת feminine and plur. is joined with the Verb יהי masculine and singular. But יהי seems here to be used *impersonally*, as in *many other* instances.

18. When two Nouns of a *different* Gender have or govern the same Verb, that Verb is generally put in the *masculine* gender, as Gen. ii. 1, ויכלו השמים והארץ *and the heavens and the earth were finished.* Comp. above Rule 5.

19. When several Nouns singular have the same Verb, that Verb is sometimes put in the *plural* number, as Gen. xiv. 1, 2; אריך—כדרלעמר—ותדעל עשו מלחמה—*Arioch—Chederlaomer—and Tindal—made war.* See Gen. ix. 23. Comp. above Rule 6, and 7.

20. *Nouns of Multitude*, though singular, *may* have a Verb plural, and though feminine, a Verb masculine, as Gen. xli. 57, וכל הארץ באו טצרימה *and all the earth came to Egypt;* Deut. ix. 28, פן יאמרו הארץ *lest the land shall say;* Job xxx. 12, פרחה קומו *the youth rose up.* See Exod. xii. 6. 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 4. Comp. above Rule 8.

21. A Verb singular joined with a Noun plural, or a Verb plural with a Noun singular, often signify *distributively*, as Joel i. 20, בהמות השדה תערוג *the beasts* (i. e. *each of the beasts*) *of the fields shall cry;* Prov. xxviii. 1, נסו—רשע *the wicked (every wicked man) flee.* See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above Rule 9.

22. The Noun masculine *plural* אלהים, when meaning *the true God,*

Jehovah the ever-blessed Trinity, is often joined with Verbs singular, to express the *Unity of Essence* and *Operation*, as Gen. i. 1, ברא אלהים *The Aleim created.* But comp. Rule 16, and Lexicon, p. 19, col. 2.

23. The Pronoun relative אשר *who, which*, agrees with its Substantive or Substantives in gender, number, and person, and governs its Verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה—*to slay the souls which should not die.* Here אשר agrees with its Substantive feminine plural נפשות, and accordingly תמותנה the Verb it governs, is put in the *feminine plural third person.* So Isa. lx. 12, כי הגוי והממלכה אשר לא יאבדו יאבדו, *for the nation and the kingdom, which shall not serve thee, shall perish.* Here אשר having two Substantives, one masculine, and the other feminine, its Verb יעבדו is put in the *masculine plural third person.* See Rule 18, 19.

24. The Pronoun relative אשר *who, which*, is often understood, and that not only when it is governed by the Verb or by a Particle (understood) as in English, but also when itself governs the Verb; Isa. xlii. 16, *I will cause the blind to go in a way* לא ידעו *(which) they knew not;* Exod. vi. 28, *and it was in the day* דבר יהוה *(in which) Jehovah spake to Moses;* Lam. iii. 1, *I am the man* ראה עני *(who) hath seen affliction.*

25. When the connective Particle ו, *and*, is prefixed to a Verb in the *future* tense, that Verb signifies future in respect to the Time *of* (not to the Time *in*) which the historian is writing, or the person speaking, as Gen. i. 1, *The Aleim* ברא *created the heavens and the earth*, ver. 3, ויאמר *and then the Aleim said*, ver. 4, וירא *and the Aleim saw*, &c. Gen. ix. 27, *The Aleim* יפת *shall persuade Japhet*, וישכן *and then he* **shall dwell*—ויהי *and then Canaan shall be a servant to them.* So that when a number of facts are recorded or foretold, the ו with the sign of the future prefixed to a *series of Verbs* denotes the *successive order* of the facts†.

26. The future is sometimes used in this sense, even where the ו is not immediately prefixed to the Verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *And thus he afterwards did.*

27. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב כל הימים *thus successively did Job all the days;* Isa. vi. 2, בשתים יכסה פניו *with two he then covered his face.* Comp. Exod. xix. 19. Job i. 7. 11. Eccles. xi. 5.

28. ו connective prefixed to Verbs often supplies the place of the signs of Persons, Moods, Tenses, and Numbers, and makes them take in signification those of a preceding Verb, as *and* often doth in English; thus Gen. i. 28, *and* מלאו *fill ye the earth*, וכבשה *and subdue it*, for כבשוה *subdue* ye *it.* (Comp. Jud. iv. 6, 7. Ruth iii. 3.) Exod. xii. 23, ועבר יהוה *and Jehovah shall pass*—the tense of עבר being here taken from the future לא תצאו *ye shall not go out*, in the preceding verse, Jud. i. 16, *and the sons of Keni* עלו *they came up*, וילך *and went*, וישב *and dwelt*, for ילכו *they went*, and ישבו *they dwelt.* Comp. Josh. x. 4. 1 Sam. ii. 28, where ובחר is for ובחרתי, see the preceding verse.

29. *Verbs Infinitive* are often used as our English *verbal Nouns* in—*ing*; as Gen. ii. 4, § ביום עשות יהוה *in the day of Jehovah's* making, i. e. *when Jehovah* made.

30. *Verbs Infinitive* thus applied admit the same *Pronoun Suffixes* as Nouns (comp. § V. 5.), as Gen. iii. 5, ביום אכלכם *in the day* of your eating.

* We have no *one* tense in English which will express this *Hebrew future.*

† Thus the future is used after אז *then*, Exod. xv. 1. Josh. x. 12.

31. *Verbs Infinitive* admit before them the Particles ב, כ, ל, מ, in the senses explained under these Particles in § IX. and more fully in the Lexicon.

32. *Hebrew* Verbs are frequently joined with their infinitives, which latter may then be rendered as Participles active, or as the Latin Gerunds in *do*. This sort of expressions generally, if not always, denote succession or continuance, as Gen. xxii. 17, ברך אברכך והרבה ארבה את זרעך *blessing* or *in blessing* (Lat. benedicendo) *I will bless thee, and in multiplying* (Lat. multiplicando) *I will multiply thy seed*, i. e. *I will* continually *bless thee, and multiply thy seed;* Isa. vi. 9, שמעו שמוע ואל תבינו וראו ראו ואל תדעו *hear ye in hearing*, i. e. *be* continually *hearing, and ye shall not perceive; and see ye in seeing*, i. e. *be* continually *seeing, and ye shall not know*. So Gen. ii. 16, 17, *of every tree of the garden* אכל תאכל *thou shalt* or *mayest* continually *eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof* מות תמות *dying thou shalt die*, i. e. *thou shalt* begin *to die*, and so continue *liable to death temporal and spiritual*.

39. The Substantive Verb היה *is, was*, &c. is often omitted in Hebrew, as Gen. i. 2, &c.

34. *Particles* in Hebrew have often other Particles prefixed; or several Particles are joined together in one word.

SECTION IX.

Of the USE of the SERVILES.

א. 1. 1. Prefixed, from אני *I*, forms the first person singular future of all Verbs, as אפקד *I will visit*, from פקד.

2. Prefixed, forms many Nouns, as אכזב *a lie*, from כזב *to deceive;* אזרח *a native* tree, from זרח *to spread*.

ב. 2. Prefixed only, *In, for*, &c. See Lexicon.

ה. 3. 1. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.

2. ——— is emphatical, *The, this*.

3. ——— is vocative or pathetic.

4. ——— expresses a question or doubt.

For instances of the three last uses see the Lexicon in ה.

5. Postfixed, is the sign of a *feminine* Noun, as אשה *a woman;* טובה *good* (bona). Comp. § IV. 7.

6. Postfixed, denotes the third person feminine singular preter of Verbs, as פקדה *she visited*.

7. Postfixed to a Verb or Noun, from היא, or הוא *she*, it denotes *her;* as פקדה *he visited her*, ידה *her hand;* and sometimes to a Noun, *his*, as Gen. xlix. 11. עירה his *foal*, סותה his *garment;* Exod. xxii. 4, בעירה his *beast;* ver. 26, כסותה his *covering**.

8. Postfixed, *to* or *towards*, of place or time. See Lexicon under ה 7.

ו. 4. 1. Prefixed, a connective particle, *and*, &c. See Lexicon.

2. Inserted after the first radical, it denotes the action signified by the Root to be *present* and *continued;* hence it forms the *Participle active*, as פוקד *visiting*, and many Nouns in which such action is implied, as סוחר *a trader*, or *person trading;* רוח *the spirit* or *air breathing* or *in motion;* יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often

* See *Noldii* Annot. in Partic. 1392.

with other Serviles to the word; thus מארת Gen. i. 14, are *instruments* or *sconces of light*, but מאורת, ver. 15, *those sconces actually giving light*.

3. Inserted after the second radical, it denotes an *action past*, and so forms the *Participle passive*, as פקוד *visited*, and many Nouns in which such action is implied, as רכוש *wealth acquired*, from רכש *to acquire*.

4. Postfixed to a Noun, it signifies *his*, as דברו *his word;* to a Verb, *him*, as זכרו *he remembered him*. Also sometimes *their* or *them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Josh. ii. 4. Ps. xlvi. 4. Isa. v. 25.

5. Postfixed, denotes the third, or in the *Imperative Mood*, the second, person plural of Verbs.

6. Postfixed, forms the collective Noun חיתו *beasts*, from חיה (comp. ידו Ezek. i. 8, and פנו in פנואל, for פניאל, Gen. xxxii. 31; comp. ver. 30; and see Lexicon under אנה II.); also some other Nouns of a passive signification, as ענו *humble, meek*, from ענה; בהו *hollow*, from בה; תהו *waste*, from תה.

ל. י. 1. Prefixed to the third persons masc. future sing. and plur. of all Verbs.

2. Prefixed, forms some appellative Nouns, and many proper Names, as יקוט *a scrip*, from לקט *to collect;* יצחק *Isaac*, from צחק *to laugh;* יעקב *Jacob*, from עקב *to supplant*.

3. Inserted, forms many Nouns; and after the first radical, denotes the *effect* or *consequence* of the *Participle active* of the Verb; for instance, from רוח *air breathing* or *in motion*, comes, ריח *odour* or *exhalation* (see רח in the Lexicon). Inserted after the second radical, denotes the *effect* or *consequence* of the *Participle passive*, as קציר *harvest*, from קצור *cut down*.

4. Inserted before the last radical, it denotes the *Hiphil* conjugation.

5. Postfixed, denotes a national name, as עברי *a Hebrew* כנעני *a Canaanite*.

6. ——— the ordinal Numbers, שלישי *third*, רביעי *fourth*, &c. And observe, that in these ordinal Nouns of Number, י is not only postfixed, but frequently, as here, *inserted* also before the last radical.

7. ——— the second person feminine future and imperative, as תפקדי *thou* (woman) *shalt visit*; פקדי *visit thou* (woman), and sometimes the second person fem. preter, as שמת, and ירדת, Ruth iii. 3; למדתי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21. and Ezek. xvi. 19, נתתי; ver. 20, ילדתי; ver. 37, קבצתי and גליתי; ver. 43, זכרתי and עשיתי; so ver. 47. 51.

8. ——— is the sign of the masculine plural *in regimine*, as מלכי הארץ *kings of the earth*. Comp. § IV. 15.

9. ——— is formative in some Nouns, both substantive, as אדני *Lord*, פרי *fruit;* and adjective, as חפשי *free*, אכזרי *violent*, עני *afflicted, poor*.

10. ——— to a Noun, *my*, as דברי *my word;* to a Verb, *me*, as פקדי *he visited me*.

כ. 6. 1. Prefixed, a particle of similitude *like, as*. See Lexicon.

2. Postfixed to a Noun, *thy*, as דברך *thy word;* to a Verb, *thee*, as פקדך *he visited thee*.

7. ל. Prefixed only, *To, for,* &c. See Lexicon.

8. מ. 1. Prefixed, a particle, *From,* &c. See Lexicon.

2. Denotes the participle of *Hiphil* and *Huphal* (and with ת added, of *Hithpael),* whence

3. It forms many Nouns, signifying the *instrument,* or *mean,* or *place* of action, as from גן *to protect,* מגן *a shield, instrument of protection;* from זבח *to sacrifice;* מזבח *an altar;* so with ה or ת postfixed, many feminine nouns, as ממשלה *instrument* or *mean of ruling.*

4. Postfixed to a noun, *their,* as דברם *their word;* to a verb, *them,* as פקדם *he visited them.*

5. Postfixed with ו, forms the noun פדיום *redemption,* from פדה *to redeem.*

6. Postfixed, forms some adverbs, as יומם *by day,* from יום *day;* חנם *gratis,* from חן *he inclined, gracious;* אמנם *truly,* from אמן *truth;* ריקם *vainly,* from ריק *vain.*

9. נ. 1. Prefixed, forms the preter and participle of the conjugation *Niphal.*

2. ——— the first person plural future of all verbs.

3. ——— some few appellative nouns, as נמלה *an ant,* from מל *to crop;* נרגן *a mutterer, whisperer,* from רגן *to whisper.*

4. Postfixed, *them* and *their,* feminine.

5. ——— forms many nouns, as קרבן *an offering,* from קרב *to approach;* especially with ו preceding, as זכרון *a memorial,* from זכר *to remember;* שכרון *drunkenness,* from שכר *to inebriate.*

10. ש. 1. Prefixed only, denotes the relative *who, which.*

2. ——— the particle *that, because.* See Lexicon.

11. ת. 1. Prefixed, denotes a noun, as masc. תלמיד *a disciple* or *scholar,* from למד *to teach;* masculine plural תרפים *Teraphim,* from רפה *to venerate;* feminine תחנה *a prayer, means of obtaining favour,* from חן *to be gracious:* also a particle, as תחת *under,* from נחת *to descend.*

2. Prefixed to the second person future of both numbers and genders; and to third person future feminine sing. and plur.

3. Postfixed, denotes the second person preter. sing. of all verbs.

4. ——— in regimine for ה fem. See § IV. 16.

5. ——— forms many nouns feminine, as קטרת *incense,* from קטר *to fumigate.*

12. The above Table of the Serviles should be carefully perused by the learner, and continually consulted by him, when in words he meets with letters for which he cannot account.

SECTION X.

*Rules for finding the ROOT in the ensuing * LEXICON.*

1. Reject all affixes, and letters acquired in forming; if *three* letters re-

* As I would wish the reader, who has opportunity and abilities, to consult *other* works of this kind, and particularly the highly valuable Lexicon and Concordance of *Marius de Calasio,* I here subjoin

Some short Rules for finding the Root in other *Lexicons.*

1. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is the root.

main, that is generally the root: the future in the word בראשית Gen. i. 1, ב is a particle or affix signifying *in*, § IX. 2, ית a termination of nouns, see § IV. 6, therefore ראש is the root. ה fem

2. But if, after rejecting the affixes and formative letters, the word hath ו or י inserted (unless before * ה), these must reject them also, and then you will † *generally* find it under the remaining letters. (Comp. § VII. 16.) Thus in להאיר, Gen. i. 17, ל is a particle *to* or *for*, § IX. 7. ה is the sign of conjugation Hiph. § IX. 5. אי then remaining, I also reject י, and look for root אר.

3. If, after rejecting the affixes and formative letters, only *two* letters remain, that is frequently the root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, *the*, by § IX. 3. ים is the termination of a noun masculine plural, by § IV. 9. שם therefore remains for the root.

4. But if, in this case, you cannot find it as a *two-lettered* root, add י or נ to the beginning of the word, and to the deflections of לקח *to take*, ל (comp. § VII. 7, 8. 11—13) or ה, and more rarely א to the end. (Comp. § VII. 20—22.) Thus in הדעת Gen. ii. 9, ה is emphatic, *the*, § IX. 3. ת is a feminine termination, § IX. 11; these then being rejected, דע remains; but not finding this in a two-lettered form, I add י *Yod* to the beginning, and find it under root ידע. Again, in ויקח *and he took*, Gen. ii. 15, ו is a particle *and*, § IX. 4; י is the sign of the third person masculine future, § IX. 5; קח then remaining, I add ל to the beginning, and look for לקח. In פני, Gen. i. 2, י is the sign of the N. masc. plur. in regimine, § IV. 15; this therefore being rejected, and not finding the root פן in a two-lettered form, I add ה to the end, and look for פנה.

5. If, after rejecting the affixes and formative letters, only *one* letter should remain, add י or נ to the beginning, and ה to the end. Thus Gen. xiv. 15, in ויכם, ו is a connective particle *and*, § IX. 4; י the sign of the third person masculine future, § IX. 5; and ם a suffix, *them*, § V. 5, and IX. 8; there remaing then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. § VII. 25.

6. Nouns or particles of two letters ending in י must usually be sought under roots with ה for the final letter, as for פי *the mouth*, see פה; but for כי *that*, see כהה; and sometimes such nouns belong to roots with ו for the middle letter, as כי *a burning* to כוה.

7. Reduplicate words must be sought under their simple ones; thus, for גלל and גלגל see גל, for הפכפך see הפך. Comp. § VII. 28.

2. If only *two*, add י or נ in the beginning (and in the deflections of לקח *to take*, ל), י or ו in the middle, ה or א at the end, or double the second radical letter—for instance, if the word סבב occurs, סב is the root.

3. Observe י is to be added at the beginning, ו in the middle, or ת at the end, much more frequently than the other.

4. If, after rejecting the affixes and formative letters, only *one* letter should remain, add י or נ to the beginning, and ה at the end. Thus for תנין, see ינה; for אך, see נכה.

* Observe that when ו or י is the middle, and ה the final letter of the root, the ו or י is retained, as in בוה, היה, רוה.

† In some Verbs the ו in the middle is radical and immutable, as in צוח, שית.

SECTION XI.

A GRAMMATICAL PRAXIS or EXERCISE on the First Chapter of GENESIS.

1. בראשית ברא אלהים את השמים
,heavens the of substance the Aleim created beginning the In
ואת הארץ
as earth the of substance the and

בראשית see § X. 1. ברא third person masculine singular preter in *Kal* of the verb ברא, and consequently the * root itself, and joined with the noun אלהים, though plural, by § VIII. 22. אלהים a noun masculine plural, § IV. 9, from the root אלה, § X. 1. את, a particle *the*, from root אתה, § X. 4. השמים, see § X. 3. ואת, a particle, § IX. 6. את as before. הארץ, ה is emphatic, ארץ a noun with formative א, § IX. 1, from the root רץ.

2. והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים׃
faces the upon darkness and hollow and unformed was earth the And
of faces the upon motion a causing Aleim the of spirit the and deep the of
.waters the

ו *and*, הארץ just explained. היתה, third person feminine singular preter of the verb היה, § VII. 20, 21; and agreeing with ארץ in gender, number, and person, § VIII. 15, 16. תהו a noun adjective, § IX. 4. ובהו, ו *and*, בהו a noun adjective, § IX. 4. חשך a noun from the root חשך. על a particle from the root עלה. פני a noun masculine plural *in regimine*, from the root פנה, see § X. 4. תהום a noun, § IX. 11, from the root הם, § X. 2. רוח a noun, § IX. 4, of the root רח, § X. 2. מרחפת a participle feminine in *Hiphil*, from the root רחף, by § VI. 17. 24, and agreeing in gender and number with רוח, by § VIII. 2. 4; the verb substantive being omitted by § VIII. 33. המים, מים a noun masculine plural, from the root ים. See Lexicon.

3. ויאמר אלהים יהי אור ויהי אור׃
.Light was there then and ,Light be shall there Aleim the said then And

ו, ויאמר *and*, יאמר a verb third person masculine singular future in Kal, § VI. 12, from root אמר § X. 1. see also § VIII. 25. יהי third person masculine singular future, from root היה, for יהיה, § VII. 20, 21. אור a noun, § IX. 4, from the root אר, § X. 2.

4. ויראֶ אלהים את האור כי טוב ויבדל אלהים
.Darkness the between and Light the between
בין האור ובין החשך׃

יראֶ third person masculine singular, from root ראה, for יראה, § VII. 20, 21. כי a particle, from the root כהה, § X. 6. טוב a noun, § IX. 4, from the root טב, § X. 2. יבדל third person masculine singular of the root בדל, § X. 1. בין a particle of the root בן, § X. 2.

5. ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד׃
.first the Day Morning was there and Evening was there and ; Night called he

* N. B. The Grammarians and Lexicographers always consider the third person masc. sing. preter in *Kal*, as the *root* in such words as occur in a verbal form.

יקרא third person masculine singular future, from the root קרא, § X. 1. לאור ל a particle following the verb קרא, see Lexicon. יום a noun, § IX. 4, from the root יום, § X. 2. לילה a noun feminine, § IV. 6, from the root לל, § X. 2. ערב a noun masculine singular, from the root ערב. בקר a noun masculine singular, from the root בקר. אחד a noun masculine singular, from the root יחד, § X. 4.

midst the in Expanse an be shall there Aleim the said then And
6. ויאמר אלהים יהי רקיע בתוך
.waters to waters between division a causing be shall it and waters the of
המים ויהי מבדיל בין מים למים׃

רקיע a noun masculine, § IX. 5, from the root רקע, § X. 1. בתוך ב a particle *in*, תוך a noun, § IX. 4, from the root תך, § X. 2. מבדיל a participle masculine singular in *Hiphil*, from the root בדל, § VI. 17.

waters the between divided he and Expanse the Aleim the made then And
7. ויעש אלהים את הרקיע ויבדל בין המים
above (at) which waters the between and ,Expanse the (to) under (at) which
אשר מתחת לרקיע ובין המים אשר מעל
.(mechanized or) so was it and ,Expanse the (to)
לרקיע ויהי כן׃

יעש third person masculine singular future, for יעשה, from the root עשה, § VII. 20, 21. אשר the pronoun relative (see § V. 2.) *which*, from the root אשר, מ a particle, *at*, joined by § VIII. 34, which another particle תחת, from the root נחת, § IX. 11. So מעל compounded of מ, *at*, and על *upon*, from the root עלה. כן see Lexicon.

,(placers) Heavens expanse the (to) Aleim the called then And
8. ויקרא אלהים לרקיע שמים
.second the Day morning was there and evening was there and
ויהי ערב ויהי בקר יום שני׃

שני an ordinal noun of number, § IX. 5, from the root שנה, § X. 4.

,one place to * waters the tend shall Aleim the said then And
9. ויאמר אלהים יקוו המים אל מקום אחד
.so was it and ,(land) dry the appear shall then and
ותראה היבשה ויהי כן׃

יקוו third person masculine plural future in *Kal* or *Niph*, from the root קוה, § VII. 20, 21, agreeing with the noun masculine plural מים. אל a particle, *to*, from the root אל. מקום a noun, § IX. 8, from the root קם, § X. 2. תראה third person feminine singular future in *Niphal*, from the root ראה, § VII. 21, agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the root יבש.

of place the (to) and ,earth (land) dry the (to) Aleim the called then And
10. ויקרא אלהים ליבשה ארץ ולמקוה
.good that Aleim the saw then and seas called he waters the of tending
המים קרא ימים וירא אלהים כי טוב׃

ולמקוה ו *and*, ל a particle, *to*, after the verb קרא, as in ver. 5. מקוה, a noun of place, § IX. 8, from the root קוה, § X. 2, and note. ימים a noun masculine plural, § IV. 9, from the root יום, § X. 3.

* This stroke ——— over several *English* and *Hebrew* words denotes that you must begin to read the *English* word or words answering to those *Hebrew* ones, which are placed at the end of the stroke towards the left hand; as here, for instance, the *English*, to make sense, must be read, *the waters shall tend*.

herb of bud the earth the forth shoot shall Aleim the said then And
11. ויאמר אלהים תדשא הארץ דשא עשב
it in seed it's which ,kind its for fruit bearing fruit of tree the ,seed seeding
מזריע זרע עץ פרי עשה פרי למינו אשר זרעו בו
.so was it and ,earth the upon
על הארץ ויהי כן׃

תדשא third person feminine singular future in *Kal*, of the root דשא, § X. 1, agreeing with the noun feminine ארץ. עשב, a noun, from the root עשב. מזריע a participle masculine singular, in *Hiphil*, from the root זרע, § VI. 17, and § IX. 8. פרי a noun masculine singular, § IX. 5, from the root פרה, § X. 4. עשה a participle masculine *Benoni*, or active, in *Kal*, from the root עשה, § VI. 17. 20. למינו ל a particle, *for*, ו an affix, *his*, or *its* (masculine) § IX. 4. מין a noun masculine singular, from root מנה, see § X. 4. בו ב, a particle, *in*, prefixed to the pronoun suffix ו *him*, or *it* masculine, § V. 5, 6.—אשר זרעו בו *which its seed in it*, a Hebraism for *whose seed in it*.

,kind its for seed seeding herb of bud the earth the forth brought then And
12. ותוצא הארץ דשא עשב מזריע זרע למינהו
saw then and kind its for it in seed its which fruit bearing tree the and
ועץ עשה פרי אשר זרעו בו למינהו וירא
.good that Aleim the
אלהים כי טוב׃

תוצא third person feminine singular future in *Hiphil* of the root יצא, see § VII. 7, 8, and § VI. 24, agreeing with the noun feminine ארץ. למינהו, למין, before explained, הו a pronoun suffix, *his*, § V. 5.

.third the Day morning was there and evening was there And
13. ויהי ערב ויהי בקר יום שלישי׃

שלישי an ordinal noun of number, § IX. 5, from the root שלש, § X. 1.

expanse the in light of instruments be shall there Aleim the said then And
14. ויאמר אלהים יהי מארת ברקיע
,night the between and day the between division a cause to for heavens the of
השמים להבדיל בין היום ובין הלילה
.years and days for and seasons for and signs for be shall they and
והיו לאתת ולמועדים ולימים ושנים׃

יהי See § VIII. 17, מארת a noun feminine plural, § IV. 11, from the root אר, § X. 3, with מ, denoting the instrument, § IX. 8. להבדיל ל *for*, prefixed by § VIII. 31, to הבדיל, Infinitive *Hiphil* of the root בדל, § VI. 17. והיו See § VIII. 28. לאתת ל *for*, אתת feminine plural of אות, from the root אתה, § X. 4. מועדים a noun masculine plural, § IV. 9, from the root יעד of the form of a participle *Hiphil*, see § VII. 7, 8, and § IX. 8. ימים plural of יום, dropping the ו. Comp. § IX. under ו 2, and § VII. 16—18.

give to for heavens the of expanse the in lights for be shall they And
15. והיו למאורת ברקיע השמים להאיר
.so was it and ,earth the upon light
על הארץ ויהי כן׃

מאורת, see § IX. 4. להאיר ל *for*, joined by § VIII. 31, to האיר infinitive *Hiphil* of the verb אר, § VII. 16. Comp. § X. 2.

the great light of instruments two the Aleim the made then And
16. ויעש אלהים את שני המארת הגדלים את

night the of rule the for little light the and ,day the of rule the for great light
המאור הנדל לממשלת היום ואת המאור הקטן לממשלת הלילה
.stars the and
ואת הכוכבים׃

שני a noun masculine, from the root שנה § X. 4. הגדלים, ה is emphatic, see § VIII. 3. מאור a noun masculine, from the root אר, § IX. 8. לממשלת, ל *for*, ממשלת a noun feminine singular in regimine, § IV. 16, from the root משל, § IX. 8. כוכבים a noun masculine plural, from the root ככב, § IX. 4.

for heavens the of expanse the in Aleim the them placed then And
17. ויתן אתם אלהים ברקיע השמים
.earth the upon light give to
להאיר על הארץ׃

יתן third person masculine singular future in *Kal*, from the verb נתן, § VII. 26.

division a cause to for and night the in and day the in rule to for And
18. ולמשל ביום ובלילה ולהבדיל
that Aleim the saw then and ,darkness the between and light the between
בין האור ובין החשך וירא אלהים כי
.good
טוב׃

משל infinitive of the verb משל, with ל prefixed, by § VIII. 31.

.fourth the Day morning was there and evening was there And
19. ויהי ערב ויהי בקר יום רביעי׃

רביעי an ordinal noun of number, § IX. 5, of the root רבע, §. X. 1.

reptile the waters the abundantly produce shall Aleim the said then And
20. ויאמר אלהים ישרצו המים שרץ
of faces the upon earth the above flutter shall fowl and ,living a creature
נפש חיה ועוף יעופף על הארץ על פני
.heavens the of expanse the
רקיע השמים׃

ישרצו third person masculine plural future in *Kal* of the root שרץ, agreeing with מים, § VIII. 16. נפש a noun feminine singular, from the root נפש. חיה a noun adjective feminine singular, agreeing with נפש, from the root חיה, § X. 4. יעופף third person masculine singular future in *Kal*, agreeing with the noun עוף, of the reduplicate verb עפף, § VII. 30, from the root עף, § VII. 27, and § X. 7.

every the and ,great whales the Aleim the created then And
21. ויברא אלהים את התנינם הגדלים ואת כל
,kind their for waters the abundantly produced which ,creeping living creature
נפש החיה הרמשת אשר שרצו המים למינהם
.good that Aleim the saw then and ,kind his for wing of fowl every the and
ואת כל עוף כנף למינהו וירא אלהים כי טוב׃

תנינם a noun masculine plural, § IV. 9, of the reduplicate word תנין from the root תנה. See § VII. 28. הרמשת, ה emphatic, prefixed to רמשת, the participle feminine *Benoni* in *Kal*, of the root רמש, § VI. 17. See Lexicon under ה 3.

and fruitful ye be (saying) say to Aleim the them blessed then And
22. ויברך אתם אלהים לאמר פרו
in multiply shall fowl the and ,sea the in waters the ye fill and ye multiply
ורבו ומלאו את המים בימים והעוף ירב
.earth the
בארץ׃

יברך third person masculine singular future in *Kal* of the root ברך. לאמר, ל prefixed to an infinitive, *to, for to*, see Lexicon. פרו second person masculine plural imperative in *Kal*, of the verb פרה, so רבו of רבה, § VII. 20. בימים, ב a particle, *in*, prefixed to ימים masc. plural of the noun יום. ירב third person masculine future in *Kal* of the root רבה, § VII. 20, 21, agreeing with the masculine noun עוף.

.fifth the Day morning was there and evening was there And
23. ויהי ערב ויהי בקר יום חמישי׃

חמישי an ordinal noun of number, § IX. 5, from the root חמש, § X. 1.

living creature the earth the forth bring shall Aleim the said then And
24. ויאמר אלהים תוצא הארץ נפש חיה
,kind its for earth the of beasts wild and reptile and cattle ,kind its for
למינה בהמה ורמש וחיתו ארץ למינה
.so was it and
ויהי כן׃

למינה, למין above explained, ה a pronoun suffix, *her* or *its*, feminine, § IX. 3. בהמה a noun fem. of the root בהם. ורמש, ו *and*, רמש a noun masculine singular of the root רמש. וחיתו, ו *and*, חיתו a collective noun singular from the root חיה, see § IX. 4.

the and ,kind its for earth the of beast wild the Aleim the made then And
25. ויעש אלהים את חית הארץ למינה ואת
then and ,kind its for ground the of reptile every the and ,kind its for cattle
הבהמה למינה ואת כל רמש האדמה למינהו וירא
.good that Aleim the saw
אלהים כי טוב׃

חית a noun feminine singular *in regimine*, § IV. 16, of the root חיה, § X. 4.

our according to image our in man make will we Aleim the said then And
26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו
of fowl the over and sea the of fish the over rule shall they and ,likeness
וירדו בדגת חים ובעוף
every over and earth the all over and cattle the over and heavens the
השמים ובבהמה ובכל הארץ ובכל
.earth the upon creeping reptile the
הרמש הרמש על הארץ׃

נעשה first person plural future in *Kal*, from the root עשה. אדם a noun masculine singular, from the root דמה, § X. 4. בצלמנו, ב *in*, נו a pronoun suffix, *our*, § V. 5. צלם a noun masculine singular, from the root צלם. כדמותנו, כ a particle *as, according to*, נו a pronoun suffix *our*, דמות a noun feminine singular, see § IV. 6, from root דמה, § X. 4, see Lexicon. וירדו, ו *and*, ירדו third person masculine plural future in *Kal*, of the root רדה, § X. 4. בדגת, ב *in*, דגת a collective noun feminine singular *in regimine*, § IV. 16, from the root דג, § X. 3.

of image the in ,image his in man the Aleim the created then And
27. ויברא אלהים את האדם בצלמו בצלם
.them created he female and male ,him created he Aleim the
אלהים ברא אתו זכר ונקבה ברא אתם׃

אתו from the particle את, and ו, *him*. זכר a noun masculine from the root זכר. נקבה a noun feminine from the root נקב. אתם from את and ם *them*. See § VIII. 7.

Aleim the them to said then and Aleim the them blessed then And
28. ויברך אתם אלהים ויאמר להם אלהים
rule and ,it subdue and earth the ye fill and ye multiply and fruitful ye be
פרי ורבו ימלאו את הארץ יכבשה ורדו
every over and heavens the of fowl the over and sea the of fish the over ye
בדנת הים ובעוף השמים ובכל
.earth the upon moving beast
חיה הרמשת על הארץ׃

להם, ל a particle *to*, § IX. 7, prefixed to הם *them*. כבשה, ה *it* feminine. See § VIII. 28.

herb every the you to given have I behold Aleim the said then And
29. ויאמר אלהים הנה נתתי לכם את כל עשב
which tree every the and ,earth the all of faces the upon which seed seeding
זרע זרע אשר על פני כל הארץ ואת כל העץ אשר
.food for be shall it you to ,seed seeding tree a of fruit the it in
בו פרי עץ זרע זרע לכם יהיה לאכלה׃

הנה a particle from the root הנה. נתתי first person preter of the verb נתן, § VII. 26. לכם, ל *to*, prefixed to כם *you*, § V. 5. אכלה a noun feminine, § IV. 6, from the root אכל, § X. 1.

and heavens the of fowl every to and earth the of beast every to And
30. ולכל חית הארץ ולכל עוף השמים
the ,life of breath the it in which earth the upon creeping (thing) every to
ולכל רומש על הארץ אשר בו נפש חיה את
.so was it and ,food for herb green every
כל ירק עשב לאכלה ויהי כן׃

ירק a noun from the root ירק.

behold and made bad he which whole the Aleim the saw then And
31. וירא אלהים את כל אשר עשה והנה
.sixth the Day morning was there and evening was there and very good
טוב מאד ויהי ערב ויהי בקר יום הששי׃

מאד a particle from the root מאד. הששי, ה emphatic prefixed to ששי an ordinal noun of number, § IX. 5.

I. OF THE LETTERS AND READING.

Name.	Form.	Finals.	Sound.
Aleph	א		a in *all*.
Beth	בּ בָ		b
Gimel	גּ גָ		g hard
Daleth	דּ דָ		d
He	ה		a, or e in *where*
Vau	וּ וֹ		u (as oo) or *w*
Zain	ז		z
Heth	חּ חָ		h aspirate
Teth	טּ טָ		th
Yod	יּ יָ		ee, or *y*
Caph	כּ כָ	ך	k
Lamed	לּ לָ		l
Mem	מּ מָ	ם	m
Nun	נּ נָ	ן	n
Samech	סּ סָ		s
Oin	עּ עָ		o long
Pe	פּ פָ	ף	p
Saddi	צּ צָ	ץ	j soft
Koph	קּ קָ		q, or qu
Resh	רּ רָ		r
Shin	שּ שָ		s
Tau	תּ תָ		t

1. *Hebrew* is read from the right hand to the left.
2. Of the Letters these five, א. ה. ו. י. ע, are Vowels; all the rest are Consonants.
3. Where there is no vowel between two Consonants, supply in reading a short *e* or *a*, as דבר pronounce *debar*, פקד *piqued*.
4. Always pronounce the written vowels *long* and *strong*, the supplied ones *short* and *quick*.
5. A *Root* or *Radix* is a word *usually* of three Letters, whence others are formed.
6. The eleven letters forming the words איתן משה הלכ are *servile*, or *serve* for the grammatical Inflections, Particles, &c.
7. The other eleven are *radical*, or *always* make part of the *Root*.
8. *Servile* letters are *often radical*, but *radical* ones *never servile*.
9. Except ן when used for ת, see § IV. 9.

II. OF NOUNS.

1. *Nouns* or *Names* are of two kinds: *Substantive*, which denote a *substance* or *thing*, as אישׁ a *Man*, בר *Purity*; and *Adjective*, which denote some *Quality* of the *Substantive*, as טוב *good*, גדל *great*.

2. *Nouns* in *Hebrew* have two Genders, masculine and feminine; and two Numbers, singular (denoting *one*) and plural (denoting *more than one*).

3. *Most* feminine Nouns end in ה or ת *servile*, *most* others are masculine.

4. Feminine Nouns are formed by adding ה, and sometimes ת, to the masculine; as טוב *good*, טובה fem. כנעני *an Egyptian man*, כנעניה *an Egyptian woman*.

5. The plural masculine is formed by adding ים, and sometimes only ם to the singular; as מלך *a king*, plur. מלכים or מלכם *kings*.

6. The plural feminine is formed by adding ות to the singular, as ארץ *a land*, ארצות *lands*; or by changing ת or ת into ות, as תורה *a law*, תורות *laws*; or ית into יות, as בצריה, plur. בצריות; but in feminine plurals the ו is often dropt.

7. Feminine Nouns have another plural formed by changing ה into ים, as רדיה *a damsel*, plur. רדיות or רדיבות: This plural hath often a *dual* signification, or denotes *only two*.

8. Nouns feminine singular in *Regimine* change ה into ת, as תורה *a law*, תורת יהוה *the law of Jehovah*, אשה *a woman*, אשת *his wife*.

9. Nouns masculine plural *in Regimine* drop their ם, as מלכי *kings*, מלכי ארץ *kings of the earth*, מלכנו *our kings*. So Nouns fem. plur. in ות, when in *Regimine*, drop their ת.

III. OF PRONOUNS.

1. *Pronouns* stand *instead of Nouns*, and are of three *Persons*:

1st. אני, אנכי sing. *I*, whence ני prefixed forms the first person sing. fut. of verbs.
ת postfixed first person sing. preter.
י or ני postfixed *me* and *mine*.
אנו plur. *We*, whence נ prefixed forms first person plur. fut.
נו postfixed first person plur. preter.
נו postfixed *us* and *our*.

IId. את, אתי sing. *Thou*, whence ת prefixed forms second person sing. fut.
ת postfixed second person sing. preter.
ך postfixed to second person fem. sing. fut.
ך postfixed forms second person fem. sing. imperative.
אתך sing. *Thee*, whence ך postfixed *ther* and *thy*.
אתם masc. plur. *Ye*, whence ת prefixed to second person masc. plur. fut.
תם postfixed forms second person masc. plur. preter.
אתן fem. plur. *Ye*, whence ת prefixed and נה postfixed form second person fem. plur. fut.
תן postfixed second person fem. plur. pret.
כם postfixed *you* and *your*, masc.
אתכם masc. plur. *You*, whence כם postfixed *you* and *your*, masc.
אתכן fem. plur. *You*, whence כן postfixed *you* and *your*, fem.

IIId. היא,הוא sing. *He*, *she*, whence ו prefixed forms third person masc. sing. fut.
נו, ו, ה postfixed *him* and *his*.
ן postfixed forms third person fem. sing. preter.
נה postfixed *her*.
הם, המו masc. plur. *They*, whence ו postfixed to third person plur. preter and future.
הם, המו postfixed, *them*, *their*, masc.
הן, הנה fem. plur. *They*, whence נה postfixed to third person fem. plur. fut.
נה or ן postfixed, *them* and *their*, fem.

2. The Parts of *Pronouns postfixed* to Nouns and Verbs, and denoting *my*, *me*, *thy*, *ther*, *his*, *him*, and their plurals, *our*, *us*, &c. are called *Pronoun Suffixes*.

3. The Parts of Pronouns forming the *Persons*, &c. of Verbs, are called *Personal Affixes*.

N. B. Compare this Table of the Pronouns with the following Example of a Regular Verb in *Kal*, § IV. 4.

IV. OF VERBS.

1. *Verbs* signify *to do* or *to be*.

2. In *Hebrew* they have three Conjugations, *Kal*, *Hiphil*, and *Hithpael*.

3. *Kal* denotes simply *to do*, as פקד, *he visited*; its passive is *Niphal*, which prefixes נ in the Preter-tense (see below 4, and 6.), and signifies *to be done*, as נפקד *he was visited*. *Hiphil* prefixes ה in the Preter, and inserts ו before the last radical, and signifies *to cause another to do*, as הפקיד *he caused to visit*; its passive *Huphal* generally drops the ו. *Hithpael* is formed from *Kal* by prefixing הת in the Preter, and signifies *to act upon oneself*, as התפקד *he visited himself*: but is often *passive*.

4. Verbs in each Conjugation have three moods, two tenses or times, one participle (*Kal* has two), two numbers, three persons, two genders, as in the following.

Example of the Regular Verb פקד *To visit*, in *Kal*, with the Personal Affixes and other Serviles printed in *hollow* Letters, and the word פקד to be supplied for the *Dash*.

INDICATIVE MOOD.

Preter or Past Tense.

Plur.		*Sing.*	
פקדו They	She — פקד	He 3.	
Fem. פקדתן—ן Ye	פקדת	Thou 2.	*Pers.*
פקדנו We	פקדתי	I 1.	

Future Tense.

Plur.		*Sing.*	
Fem. יפקדנה They	She — תפקד	He 3.	
Fem. תפקדו—נה Ye	Fem תפקדי	Thou 2.	*Pers.*
נפקד We	אפקד	I 1.	

IMPERATIVE MOOD.

Plur.		*Sing.*	
Fem. נה — פקדו Ye	Fem — פקד	Visit thou, 2d *Pers.*	

INFINITIVE MOOD.

פקוד and פקד To visit.

Participle active, or Benoni.

Plur.		*Sing.*	
Fem. ות—ים פוקדים	Fem. ת—and ה פוקד	Visiting.	

Participle passive, or Paoul.

Plur.		*Sing.*	
Fem. ות—ים פקודים	Fem. ת—and ה פקוד	Visited.	

5. Throughout all the Conjugations the Personal Affixes are added, and the Participles declined, as in *Kal*.
6. In *Niphal* the נ is prefixed only to the Preter and to the Participle, but ה to the Imperative and Infinitive.
7. In *Hiph*. *Hoph*. and *Hith*. the Formative ה is always dropt after another servile, so throughout the future, and נ is prefixed to the Participles of each.
8. *Hoph*. is the same as *Hiph*. the Formative ו being dropt, as it also often is in *Hiph*.
9. In the *Hith*. of Verbs beginning with ש or ס, ת is transposed, as in השתמר for הת־שמר and in those with צ ת is moreover changed into ט, as in נתצדק for נצטדק.

V. OF IRREGULAR VERBS.

1. *Irregular* Verbs are either *Defective*, which sometimes *drop* a radical Letter; or *Redupliçate*, which *double* one or more Radicals.
2. *Defectives* have either but two Radicals, or ו or י for their first Radical, or ה for their last.
3. Verbs of but two Radicals oftentimes take ו before the letter, as ישום from שם, and in *Hoph*. before the former, as הוקם from קם.
4. Verbs with ו for the first Radical, often drop it in the Future, Imperative, and Infinitive of *Kal*, to which last they postfix ת (קחת *to take* follows this form), and in *Niph*. and *Hiph*. they change their ו into י.
5. Verbs with נ for their first Radical, drop it in the Future, Impersitive, and Infinitive of *Kal* (to which last they postfix ת), and in the Preter of *Niph*. and throughout *Hiph*. and *Hoph*.
6. In *Hith*. the two latter kinds of verbs are generally regular.
7. Verbs with ך for their last Radical, often drop it, or change it into י, and before a ת servile into ת, and generally form the Infinitive by changing ה into ות.
8. Verbs that have ו or נ for the first Radical, and ה for the last, are *doubly defective*, i. e. *sometimes* drop *both* the first and the last Radical.
9. The verb נתן *to give*, often drops both its נ's.
10. In verbs א is often dropt after a servile א, and נ and ת, before נ and ת servile.
11. *Reduplicate* Verbs are declined regularly.
12. Except that those resembling גלל in some Forms use ו instead of the last letter, as סבבתי, for סבבתי; and in *Hith*. and sometimes in other Conjugations, take ו after the first Radical, as in התנהן from נהן, in התעתף from עתף.

VI. OF SYNTAX.

1. The Adjective *generally* agrees with its Substantive in gender and number, as איש טוב a *good man*, גבעות גדלות *great strokes*.
2. A Verb *generally* agrees with its Noun in gender, number, and person, as הנחש הרה *the serpent was*.
3. ו and, prefixed to Verbs in the Future, denotes *succession*.
4. ו and, prefixed to Verbs, often supplies the signs of the grammatical Inflections, as ובבקר *and adidue* (*ye*) *it*, Gen. i. 28.
5. Infinitive Verbs have sometimes the particles ב. ל. כ. prefixed, of which particles see § VII. 2. 6—8.

VII. OF THE USE OF THE SERVILES.

1. א prefixed, forms first person singular Future of Verbs, also Nouns.
2. ב prefixed, *In*, &c.
3. ה prefixed, sign of Conjugation *Hiph*. or *Hoph*.
also emphatical, patherie, or interrogative.
postfixed, denotes a Noun feminine; also third persou feminine Preter of Verbs; likewise *her*, *to*, *towards*.
4. ו prefixed, *and*.
inserted after first radical, forms participle active.
after second radical, participle passive.
postfixed, *him*, *his*; third person plural of Verbs; also forms Nouns.
5. י prefixed, third person masculine Future singular and plural of Verbs; also forms Nouns.
inserted, forms Conjugation *Hiph*. and Nouns.
postfixed, denotes national names; masculine plural *in Regimine*; *me*, *mine*; also second person feminine Future and Imperative of Verbs.
6. כ prefixed, *like*, *as*.
postfixed, *thee*, *thine*.
7. ל prefixed, *To*, *for*.
8. מ prefixed, participle *Hiph*. and *Hoph*. whence it forms Nouns; also *from*.
postfixed, *them*, *their*, masculine.
9. נ prefixed to Preter and Participle *Niph*. also forms first person future plural of Verbs, and Nouns.
postfixed, *them*, *their*, feminine.
10. ש prefixed, *who*, *which*, also the particle *that*.
11. ת prefixed, denotes second persons Futore singular and plural of Verbs; also forms Nouns.
postfixed, second person singular Preter of Verbs, also used *in Regimine* for ת (see § II. 8.); and forms Nouns.

VIII. OF FINDING THE ROOT.

1. Reject all Affixes and formative Letters. If *three* Letters remain, that is the Root.
2. Except that ו and י inserted (unless before ה), must also be generally rejected.
3. If after rejecting the Affixes and formative Letters, *only two* Letters remain, that is *frequently* the Root.
4. But if you find it not in this two-lettered form, add י or נ to the beginning (and to the deflections of לקח *to take*, ל), or ה to the end.
5. If only *one* Letter remain, add ו or נ to the beginning, and ה to the end.

This Epitome not only shews in how narrow a Compass the most necessary Rules of the Hebrew *Language may be comprised, but also may well serve as a Grammar to be learned by* heart *(except* § VII. *and* VII. *which however should be attentively perused, and continually consulted) by the younger* Hebrews, *and perhaps may not be unprofitable as a constant Companion to more advanced Students.*

3

A SHORT

CHALDEE GRAMMAR,

WITHOUT POINTS;

DESIGNED FOR THE USE OF THOSE WHO ALREADY UNDERSTAND HEBREW.

Sanè Chaldæam *aut* Syriacam Linguam *etiam nunc experimur* omnium minimè *ab* Hebræâ Linguâ *differre, ita ut* Dialectus *potius* et variata Elocutio, *quàm lingua*, ab Hebræâ diversa, *habenda sit.*

"In truth we even now find that of *all* Languages the *Chaldee* or *Syrian* differs the *least* from the *Hebrew*, so that it is rather to be esteemed a *Dialect* or *varied Pronunciation* than a different Language." C. VITRINGA, Observat. Sacr. lib. i. cap. 5. § v. edit. 4tæ.

PREFACE.

THE want of a *Chaldee Grammar,* in the first Edition of this Work, seemed a real deficiency. This I have now endeavoured to supply in the following pages; with which however I would by no means advise the Learner to concern himself, till, in his course of reading the Original Scriptures, he comes to such parts of them as are written in *Chaldee;* or, at soonest, till he has well mastered the *Hebrew;* and then he may be assured that the ensuing Grammar will be found, though concise, yet extremely easy, and sufficiently copious to instruct him in the *Grammatical Inflections* of the *Chaldee,* as extant in the sacred writings, and even (speaking generally) in the earliest *Targums* or *Chaldee* Paraphrases; I mean those of *Onkelos* and *Jonathan.* For the Biblical and more ancient *Chaldee (as to its external form)* differs not more from the *Hebrew* than the modern *Spanish* from the *Latin,* or even than the *Doric* from the *Attic* or *Ionic Dialect* in *Greek.*

In composing this little Tract, I have been chiefly indebted to *Masclef's* Grammatica Chaldæa; but as, upon a close inspection, that work appeared not to have been drawn up with the accuracy that might have been wished, such mistakes and oversights as were observed in it, have been carefully corrected.

Besides some *Chaldee* Words, occasionally inserted in the historical and prophetical Books, after the Israelites became acquainted with the *Assyrians* and *Babylonians,* the following Parts of Scripture are written in the *Chaldee Dialect:* namely,

Jeremiah, chap. x. ver. 11.

Daniel, from ver. 4 of the second to the end of the seventh chapter.

Ezra, chap. iv. from ver. 8 to chap. vi. ver. 19, and chap. vii. from ver. 12 to ver. 27.

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A SHORT

CHALDEE GRAMMAR.

SECTION I.

Of the LETTERS and READING.

1. THE Letters and Manner of Reading are the same as in Hebrew.

2. There is the same Distinction of the *Chaldee* Letters as of the *Hebrew*, into *Radicals* and *Serviles*.

3. But observe that ד, which in *Hebrew* is *radical*, is in *Chaldee servile*; and, vice versâ, ש, which is in *Hebrew servile*, is in *Chaldee radical*.

SECTION II.

Of the WORDS in CHALDEE.

1. Many of the Words in *Chaldee* are exactly the same as in *Hebrew*.

2. Many others are formed either by *adding* some letter at the beginning of a *Hebrew* word, as

From { Heb. דם *Blood*, Chald. אדם,
Heb. עבד *to serve*, Ch. שעבד;

or at the end, as

From { Heb. אם *a mother*, Ch. אמא,
Heb. עם *people*, Ch. עמא;

or even in the middle, as

From { Heb. אתה *thou*, Ch. אנתה,
Heb. כסא *a throne*, Ch. כרסא,
Heb. פנק *to delight*, Ch. פרנק,
Heb. שבט *a sceptre*, Ch. שרבט;

or both in the middle and at the end, as

From { Heb. יד *a hand*, Ch. אידא,
Heb. יקר *glory*, Ch. איקרא.

3. Some *Chaldee* words are formed by *dropping* a letter from the *Hebrew*, as

From { Heb. אחד *one*, Ch. חד,
Heb. אנש *a man*, Ch. נש.

4. Some by *transposing* a letter, as

From Heb. חלק *a portion*, as of land, Ch. חקל *a field*.

5. Many by *changing* some letter: thus

ב in Heb. is in Chald. *changed* into פ: as

From { Heb. ברזל *iron*, Ch. פרזל.
Heb. בקע *to break*, Ch. פקע.
Heb. בקעה *a valley*, Ch. *פקתא ;

צ into ע, as

From { Heb. ארץ *the earth*, Ch. ארע,
Heb. צאן *sheep*, Ch. עאן,
Heb. ביצה *an egg*, Ch. ביעא ;

ש into ס, as

From { Heb. שמר *to keep*, Ch. סמר,
Heb. בשר *flesh*, Ch. בסר,
Heb. עשר *ten*, Ch. עסר.

6. But the most frequent changes of Letters are of the Heb. *sibilant* or *hissing* Letters into the Chaldee *Dentals* or *Teeth-letters;* thus

ז is often changed into ד, as

From { Heb. זהב *gold*, Ch. דהב,
Heb. זבח *to sacrifice*, Ch. דבח,
Heb. זכר *to remember*, Ch. דכר ;

צ into ט, as

From { Heb. קיץ *summer*, Ch. קיט,
Heb. יעץ *to consult*, Ch. יעט,
Heb. צבי *an antelope*, Ch. טביא ;

ש into ת, as

From { Heb. שוב *to return*, Ch. תוב,
Heb. שבר *to break*, Ch. תבר,
Heb. עשר *to be rich*, Ch. עתר.

7. There are some other, but less usual, changes of the *Consonants* in *Chaldee* Words derived from the *Hebrew*, as of ג into כ, ד into ט, כ into ק, ל into ר, &c.

8. Of the *Vowels*, א is often changed into י, as

From { Heb. ראש *a head*, Ch. ריש,
Heb. שאול *the grave*, Ch. שיול,
Heb. מאמר *a word*, Ch. מימר ;

ה into א, as

in forming nouns feminine and the *Aphel (Hiphil)* and *Ithpehal (Hithpael)*, Conjugations of Verbs ;

ה into י or א, as

in Chaldee verbs derived from Hebrew ones ending in ה, thus from Heb. אבה *to be willing*, Ch. אבי and אבא;

ו into א, as

From Heb. טוב *good*, Ch. טאב, &c.

ו into י, as

in the *Pehil* or participle passive of verbs.

* This word moreover drops the *y*.

SECTION III.

Of the DIVISION of WORDS, and first of NOUNS.

1. Words in *Chaldee*, as in *Hebrew*, may be divided into *Nouns* or *Names*, *Verbs* and *Particles*.

2. *Chaldee* Nouns are likewise distinguished into *Substantives* and *Adjectives;* and have two *Genders*, *masculine* and *feminine;* and two *Numbers*, *singular* and *plural*.

3. The *Gender* of Chaldee Nouns is known either by their *signification*, as in Hebrew and other Languages; or by their *Termination*.

4. * *Chaldee* nouns ending in א, ו and י *servile* are *feminine;* most others are *masculine*.

5. *Chaldee* nouns *feminine* ending in א, are plainly formed by imitation of Hebrew ones ending in ה, as Ch. חכמא *wisdom*, of Heb. חכמה.

6. Those in ו or י are formed from the Hebrew ones by dropping a final servile ת, as מלכו *a kingdom*, from מלכות; אחרי *another* (fem.) from אחרית.

7. The *plural* of *masculine* nouns is formed by adding ין to the singular, as מלך *a king*, plur. מלכין *kings*.

8. The *plural* of *feminine* nouns is formed by adding ן to the singular, as ארע *a land*, plur. ארען *lands;* or by changing א final into ן, as שפירא fem. *beautiful*, plur. שפירן; or תא, into אן, as מטרתא *a watch* plur. מטראן *watches*.

9. The above are the most usual forms of *plural* nouns both *masculine* and *feminine;* but there are also others, which may be better learned by use and observation in reading, than by having the memory loaded with a multiplicity of rules.

Of NOUNS in REGIMINE or CONSTRUCTION.

10. Nouns masculine singular *in regimine* suffer no change, but nouns masculine plural *in regimine* drop their final ן, as בנין *sons;* בני אנשא *sons of man*, Dan. ii. 38. Comp. *Heb. Grammar*, § IV. 15.

11. Nouns feminine singular *in regimine* change their final א into ת, as עבידת בית *the work of the house*, for עבידא, Ezra vi. 7; those ending in תא drop the א, as מלת מלכא *the word of the king*, for מלתא; comp. *Heb. Gram.* § IV. 16.

12. Feminines plural in ן, do when *in regimine* change their final ן into ת, as אצבעת רגליא *the toes of the feet*, for אצבען, Dan. ii. 42.

13. Thus far may be observed a great resemblance between the *Chaldee* and *Hebrew* nouns; we must now take notice of a circumstance wherein they differ, namely,

Of the EMPHATIC Form of Chaldee Nouns.

14. As ה *prefixed* to a *Hebrew* noun often denotes the *emphatic* or *definitive* article, *The*, so does א *postfixed* to a *Chaldee* noun, as מלך *a king*,

* I consider the *feminine* nouns in Daniel and Ezra, which end in ה, as *Hebrew* ones.

מלכא The *king;* but in Dan. and Ezra ה is often postfixed instead of א, as מלכה The *king,* Dan. ii. 11. Comp. Ezra v. 1, 2.

15. Nouns masculine singular *emphatic* only postfix א; but nouns masculine plural *emphatic* moreover drop their ן, as מלכין *kings,* emphat. מלכיא The *kings.*

16. Nouns feminine singular ending in א do in the *emphatic* form change א into תא; as חכמא *wisdom,* emphat. חלמתא The *wisdom* (or in Dan. into תה); but nouns feminine singular in תא suffer no change when *emphatic.*

17. In nouns feminine plural the *emphatic* form is made from the absolute by changing ן into תא, as from אצבען *toes,* emphat. אצבעתא The *toes,* Dan. ii. 41.

SECT. IV.

Of PRONOUNS.

1. The *primitive Pronouns* in Chaldee are,

Of the First Person, אנא, and אנה singular, *I;* אנחנא, and נחנא, and sometimes אנהנה and נהנה, and sometimes even אנן and הנן plural, *We;*

Of the Second, את, אנת, and אנתה singular, *Thou;* אתון and אנתון (masc.) and אתין and אנתין (fem.) plural, *Ye;*

Of the Third, הוא *He,* and היא *She,* singular; אנון, and sometimes אינון, הנון, הם, הום and המון plural masc. *They;* אנין and sometimes אינין and הנין plural fem. *They.*

2. The *Pronoun Suffixes* to nouns and verbs in Chaldee are very like those in Hebrew; thus we have,

Of the First Person { singular, ני *me* postfixed to a Verb, י *my,* to a noun, plural, נא *us* and *our.*

Of the Second { singular, ך *thee* and *thy,* generally masc. יך and יכי *thee* and *thy,* generally fem. plural, כון *you* and *your,* masc. כן *you* and *your,* fem.

Of the Third { singular, יה *him* and *his,* ה *her* and *hers.* plural, נון *them,* masc. and fem. הון *their,* masc. הן *their,* fem.

3. The above are the most usual *Pronoun Suffixes;* but observe, that for י *my,* is sometimes used א, as Targ. Josh. ii. 13, ית אבא וית אמא my *father and* my *mother;* for נא *our,* often ן and ן; for כון sometimes כום and כם; for כן often כין; for יה very often ה, הי, והי, and וי; for ה sometimes הא; for הון often הום and הם, and sometimes ון, and ן.

4. The *Personal Affixes* to verbs have a great resemblance to those in Hebrew, as will be evident from the *Example* of a *Regular Verb* in the ensuing Section.

SECTION V.

Of VERBS, and first of the Conjugation KAL.

1. Verbs in Chaldee have three Conjugations, *Kal, Hiphil* or *Aphel,* and *Hithpael* or *Ithpehal.*

2. *Kal* denotes simply *to do,* as פקד *he visited,* סלק *he went up.*

3. *Aphel* generally signifies *to cause to do,* or *to cause to be done,* like

Hiphil in Heb. as אפקד *he caused to visit;* but sometimes *Aphel* retains only the simple signification of the Verb.

4. *Ithpehal* is passive, or signifies *to be done,* as אתפקד *he was visited;* but *Ithpehal* sometimes denotes *reflected action* as in Hebrew. Here follows,

5. An *Example* of a *Regular Chaldee Verb* in *Kal,* with the *Personal Affixes* and *other Serviles* printed in *hollow* letters.

פקד *Visit.*

KAL.

INDICATIVE MOOD.

Preter or *Past Tense.*

Sing.

She	פקדת	פקד	He	*visited.*
Thou (fem.)	פקדת	פקדתא	Thou	
		פקדית	I	

Plur.

		פקדו	They	*visited.*
Ye (fem.)	פקדתין	פקדתון	Ye	
		פקדנא	We	

Future Tense.

Sing.

	תפקד	יפקד	He	*shall* or *will visit.*
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	

Plur.

They (fem.)	יפקדן	יפקדון	They	*shall* or *will visit.*
Ye (fem.)	תפקדן	תפקדון	Ye	
		נפקד	We	

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	*Visit*	Thou
Ye (fem.)	פקדנא	פקדו		Ye

INFINITIVE MOOD.

מפקד

Participle active, or Benoni.

fem. sing.	פקדא	פקד	masc. sing.	*Visiting.*
fem. plur.	פקדן	פקדין	masc. plur.	

Participle passive, or Pehil.

fem. sing.	פקידא	פקיד masc. sing.		*Visited.*
masc. plur.	פקידן	פקידין masc. plur.		

Comp. § VII. 9.

OBSERVATIONS on the above *Example* of a *Regular Verb* in *Kal*, and first on the *Preter Tense*.

6. In the third Person masc. sing. י is often inserted before the last radical, as פקיד for פקד.

7. The third person fem. sing. sometimes postfixes ית, frequently א, and in Dan. and Ezra the Heb. ה, instead of ת.

8. The second person sing. masc. in Dan. and Ezra often postfixes תה and ת instead of תא.

9. The second person sing. fem. sometimes postfixes ית for ת.

10. The first person sing. fem. often postfixes only ת for ית, particularly in Dan. and Ezra; and sometimes תי after the *Hebrew* form.

11. The third person plur. often assumes ן paragogic after ו, and sometimes dropping ו retains only the ן; and in Dan. often ends in ין*.

12. The third person plur. fem. sometimes postfixes א instead of ו.

13. The second person plur. masc. as also all others regularly ending in ן, drop that letter before a *Pronoun Suffix*.

14. The second person plur. fem. sometimes ends in תון or תן instead of תין.

15. The first person plural sometimes postfixes נן (from אנן) instead of נא, and before pronoun affixes drops its א, or changes it into ו or י.

OBSERVATIONS on the Future Tense.

16. In the future tense of verbs, ו is often inserted before the last radical, as in *Hebrew*.

17. The third person plur. fem. instead of the affix י sometimes assumes ת.

18. The second person fem. sing. often ends in ין, and sometimes dropping the י in ן.

19. The third person masc. plur. sometimes ends in ין instead of ון.

20. The second and third person plur. fem. often end like the masc. in ון, especially in Dan. and Ezra, and, with *Pronoun Suffixes* following, in ו.

21. After א of the first person sing. fut. י is often inserted.

OBSERVATIONS on the IMPERATIVE.

22. In the sing. fem. א is sometimes postfixed instead of י.

23. The plur. fem. sometimes drops its final א, and ends in ן.

OBSERVATIONS on the INFINITIVE.

24. In Dan. Ezra and the Targums we meet with several Infinitives without the formative מ prefixed.

25. In Infinitives ו is sometimes inserted before the last radical.

26. א is often postfixed to the Infinitive, and in Dan. and Ezra, ה.

* If words of this form should not rather be regarded as Participles *Benoni*, masc. plur. used for Verbs, as in Ith. מתקטלין Dan. ii. 13.

27. Some Infinitives as well of regular as of defective verbs are formed in וּת, or the ו being dropped, in ת.

OBSERVATIONS on the PARTICIPLE PASSIVE or PEHIL.

28. This Participle often inserts ו before the last radical, like the Hebrew Participle Passive or *Paoul*, as fem. בְּאוּשְׁתָּא *abominable*, Ezra iv. 12.

SECTION VI.

Of the Conjugation APHEL.

1. The Conjugation *Aphel* prefixes א to the preter, imperative, and infinitive, and מ to the participle.

2. The persons of *Aphel* are formed, and the participle declined, in the same manner as in *Kal*.

3. It will be sufficient therefore to set down

The first word of every tense and mood in the conjugation *Aphel*,

אַפְקַד Pret. *He caused to visit.*
יַפְקַד Fut.
אַפְקַד *IMPERAT.*
אַפְקָדָא *INFINIT.*
מַפְקַד *Participle* Benoni.

4. *Aphel* sometimes inserts י before the last radical, as *Hiphil* in *Hebrew*.

5. In Dan. and Ezra the *Hebrew* characteristic ה is generally used for א, both in *Aphel* and *Ithpehal*.

6. This characteristic ה is sometimes in Chaldee retained after a servile, both in the *Future* and in the *Participle*, as in יְהַשְׁפֵּל *he shall humble*, Dan. vii. 24; מְהַחְצְפָה *urging*, Dan. ii. 15.

7. The infinitive often occurs without the final א.

8. In Dan. and Ezra ה is often both prefixed and postfixed to infinitives in *Aphel* and *Ithpehal*, as in לְהַשְׁמָדָה *for to destroy*, Dan. vii. 26; לְהַנְסָקָה *for to bring up*, Dan. vi. 23, or 24.

9. Sometimes the infinitive of *Aphel* ends in וּת, as of *Kal*. Comp. § V. 27.

SECTION VII.

Of the Conjugation ITHPEHAL.

1. The Conjugation *Ithpehal* prefixes אִת to the *Preter, Imperative*, and *Infinitive*, מִת to the *Participle*, and in the *Future* the formative א is dropped.

2. The persons are formed, and the participle declined as in *Kal*.

אִתְפְּקַד Pret. *He was visited.*
תִּתְפְּקַד Fut.
אִתְפְּקַד *IMPERAT.*
אִתְפְּקָדָא *INFINIT.*
מִתְפְּקַד *Participle.*

3. In *Ithpehal* the characteristic ת is generally transposed and placed after the first radical in verbs beginning with ש and ס, as in אשתכח *he was found*, for אתשכח, from שכח *to find;* אסתכר *he was shut*, for אתסכר, from סכר *to shut*.

4. In the *Ithpehal* of verbs beginning with ז, the ת is not only transposed, but changed into ד; so in those beginning with צ into ט; as in הזדמנתון (Marg. and *Complut.*) from זמן, Dan. ii. 9; יזדעזעון *they shall be moved*, from זעזע, Targ. Isa. xxviii. 16; יצטבע *he shall be wetted*, from צבע, Dan. iv. 12.

5. In the *Ithpehal* of verbs beginning with ת, ט or ד, the characteristic ת is generally dropped.

6. In *Ithpehal* איתי is often prefixed instead of את, as in איתעקרו (*Walton*, &c.) *were plucked up*, Dan. vii. 8. Comp. § V. 21.

7. In Dan. and Ezra the *Hebrew* הת is more frequently used than את for the characteristic of *Ithpehal*.

8. In Dan. and Ezra occur many *passive* verbs exactly of the same form as the Hebrew *Niphal* and *Huphal*.

9. In Dan. and Ezra there is also another passive verb, formed as it were from the participle passive *Pehil*, as follows:

She	פקידת	פקיד	He	
Thou (fem.)	פקידת	פקידתא	Thou	*was visited.*
		פקידית	I	
		פקידו	They	
Ye (fem.)	פקידתין	פקידתון	Ye	*were visited.*
		פקידנא	We	

10. The characteristic of this conjugation is י inserted before the last radical.

11. This י is sometimes dropped, as in כפתו *they were bound*, Dan. iii. 21.

12. Besides the above stated conjugations of *Chaldee* verbs, there are two others used in the *Targums*, which have been denominated *Shaphel* and *Ishthapal;* the former prefixes ש, the latter אשת, to the simple verb, as שעבד, אשתעבד, from עבד *to serve*.

13. *Shaphel* is nearly of the same import as the Heb. *Hiphil*, as שעבד *he caused to serve; Ishthapal* is its passive אשתעבד *he was caused to serve*.

14. The persons, infinitives and participles in *Shaphel* and *Ishthapal*, are formed as in *Aphel* and *Ithpehal;* the formative א in *Ishthapal* being dropped after another servile.

SECTION VIII.

Of DEFECTIVE and REDUPLICATE VERBS.

1. *Defective* Verbs in *Chaldee* greatly resemble those in *Hebrew*.

2. Verbs *defective in the first radical* are those beginning with י, נ or

א; hence called, as in Hebrew, *defective Pe Yod,—Pe Nun,* or—*Pe Aleph.*

3. An Example of a Verb *defective Pe Yod.*

ידע *To know.*

ITHPEHAL.	APHEL.	KAL.	
אִתּוֹדַע	אוֹדַע	יָדַע	*Preter.*
יִתּוֹדַע	יוֹדַע	יֵדַע	*Future.*
אִתּוֹדַע	אוֹדַע	דַּע	*IMPERATIVE.*
אִתּוֹדָעָא	אוֹדָעָא	מִיָּדַע & מִדַּע	*INFINITIVE.*
מִתּוֹדַע	מוֹדַע	יָדֵע	*Benoni.*
		יְדִיעַ	*Pehil.*

4. Observe, that in this, and likewise in the following examples of *defective* Verbs, the first word only of each mood, tense, &c. is given, whence the other words are formed regularly, as in פקד, after the *Chaldee* manner.

5. Verbs *defective Pe Yod,* in Aphel or Hiphil, generally change their י into ו, but not always; thus in Ezra v. 14, we have הֵיבֵל *he carried away;* in Ezra vii. 15, לְהֵיבְלָה *for to carry away.* Comp. §. VI. 5. 8.

6. The infinitive of these verbs is often formed in ות or ת, as לְהוֹעֲדַת *to show,* Dan. ii. 26.

7. Throughout the *Ithpehal* of these verbs the י is generally changed into ו, but not always; thus in Ezra iv. 20, we have מְתִיהַב *given;* and in Targ. Deut. xxiii. 8, יִתְילְדוּן *were born.*

8. An Example of a Verb *defective Pe Nun.*

נסב *To take.*

ITHPEHAL.	APHEL.	KAL.	
regular throughout, retaining the נ.	אַסֵּב	נְסַב	*Preter.*
	יְסֵיב	יִסַּב	*Future.*
	אַסֵּב	סַב	*IMPERATIVE.*
	אַסָּבָא	מִסַּב	*INFINITIVE.*
	מְסֵב	נָסֵב	*Benoni.*
		נְסִיב	*Pehil.*

9. In these verbs נ is sometimes retained in the future and infinitive of *Kal,* as in יִנְתֵּן *he shall give,* Dan. ii. 16; in לִנְסָכָה *for to pour out,* Dan. ii. 46; and in *Aphel,* as in הַנְפִיקוּ *they had brought out,* Dan. v. 3; הַנְפֵק *he had brought out,* Ezra v. 14.

10. In *Ithpehal,* the נ is sometimes dropped, as in Targ. Gen. xxxviii. 25, הִיא מִתְפְּקָא *she (was) brought out,* for מִתְנַפְּקָא.

11. Verbs with א for the first radical are in *Chaldee* much more fre-

quently defective than in *Hebrew*. (Comp. *Hebrew Grammar*, § VII. 15.) Here follows, therefore,

12. An Example of a Verb *defective Pe Aleph*.

אבד *To destroy.*

ITHPEHAL.	APHEL.	KAL.	
	אוֹבד	אבד	*Preter.*
regular throughout,	יוֹבד	יֹאבד	*Future.*
retaining the א.	אוֹבד	אבד	*IMPERATIVE.*
	אוֹבדא	מֵיבד	*INFINITIVE.*
	מוֹבד	אבד	*Benoni.*
		אבֵיד	*Pehil.*

13. In the future and infinitive in *Kal* of these verbs א is generally changed into י, but not always; thus we have יאמר *he shall speak*, or *let him speak*, Dan. ii. 7; נאמר *we will speak*, Dan. ii. 36; למאמר *for to speak*, Dan. ii. 9.

14. In Dan. and Ezra ה is often used for the formative א of Aphel, as in להובדה *for to destroy*, Dan. ii. 12.

15. From the root אמן *to be steady* is formed in Hiph. or Aph. הימין.

16. Verbs of but *two radical letters*, commonly called *defective Oin Vau*, and *Oin Yod*, are thus declined:

קם *To stand.*

ITHPEHAL.	APHEL.	KAL.	
אתקם	אקים	קם	*Preter.*
יתקם	יקים	יקם or יקוֹם	*Future.*
אתקם	אקים	קם or קוֹם	*IMPERATIVE.*
אתקמא	אקמא	מקם or מקוֹם	*INFINITIVE.*
מתקם	מקים	קם	*Benoni.*
		קים	*Pehil.*

17. The participle *Benoni* in *Kal* of these verbs sometimes inserts א and sometimes י, as קאם or קים, see Dan. ii. 31. iv. 23.

18. These Verbs sometimes take י after the formative מ of the infinitive *Kal*, as Targ. Gen. viii. 21, למילט *for to curse*, from לט *to curse*.

19. The verbs called *defective Oin Yod*, are such as sometimes assume a י before the second radical, in all forms where the preceding Example has a ו.

20. Verbs which have א, ה, and י for the last radical, and are called *defective Lamed Aleph,—Lamed He*, and—*Lamed Yod*, often interchange those letters without at all varying the signification, as גלא, גלה, and גלי, *to migrate*.

21. They are generally declined as in the following Example of a Verb *defective Lamed Aleph*.

קרא *To call.*

KAL.

INDICATIVE MOOD.

Preter or *Past Tense.*

Sing.

She	קרת	קרא	He	*called.*
Thou (fem.)	קריתְ	קריתָא	Thou	
		קריתְ	I	

Plur.

		קריוּ	They	*called.*
Ye (fem.)	קריתֵין	קריתוּן	Ye	
		קרינָא	We	

Future Tense.

Sing.

She	תקרִי	יקרא	He	*shall* or *will call.*
Thou (fem.)	תקרִין	תקרא	Thou	
		אקרא	I	

Plur.

They (fem.)	תקרִין	יקרוּן	They	*shall* or *will call.*
Ye (fem.)	תקרִין	תקרוּן	Ye	
		נקרא	We	

IMPERATIVE MOOD.

Thou (fem.)	קרִי	קרִי	*Call* Thou
Ye (fem.)	קרִינָא	קרוּ	*Call* Ye.

INFINITIVE MOOD.

מקרא

Participle active, or Benoni.

fem. sing.	קריָא	קרִי	masc. sing.	*Calling.*
fem. plur.	קריִן	קריִן	masc. plur.	

The *Participle passive*, or Pehil, differs not from Benoni.

22. The third person sing. fem. preter of these verbs often ends in א, as

קרא *she called,* Targ. Gen. xxxviii. 3; sometimes in ית, as כהית *was darkened,* Targ. Job xvii. 7. So in *Ithpehal,* אתכרית *it* (fem.) *was grieved,* Dan. vii. 15.

23. The second person sing. masc. preter sometimes ends in ית, as הוית *thou wast,* Dan. ii. 31; רבית *thou wast grown,* Dan. iv. 19.

24. The first person sing. preter often ends in תי, as בראתי *I have created,* Targ. Gen. vi. 7; הויתי *I was,* Targ. Gen. xxviii. 16.

25. The third person plur. preter sometimes has only ו postfixed, as שנו *were changed,* Dan. iii. 27; and sometimes ends in יאו, as בליאו, *grew old,* Targ. Isa. lxiv. 4; דודיאו *they rejoiced.*

26. The third person plur. preter, when construed with a noun fem. sometimes ends in אן; as in חזאן *have seen* (fem.) Deut. iv. 3.

27. The third person sing. masc. sing. is terminated indifferently in א, ה, or י; and so the participle *Benoni.*

28. The infinitive in *Kal* of these verbs are not only of the form מקרא, but also of קרא, מקרי, קרי and קראה (as לאסאה Targ. Hos. v. 13.), and sometimes they end in יה, as Dan. iii. 19, למזיה *to heat;* (Qu.) so in Hiph. or Aph. Dan. ii. 10, להחויה *to tell.*

29. APHEL.

אַקְרִי *Preter.*
יַקְרִי *Future.*
אַקְרִי *IMPERAT.*
אַקְרָאָה *INFINIT.*
מַקְרִי *Benoni.*

30. *Ithpehal* is declined as *Kal,* prefixing its characteristic את as in כּפד, § VII. 2.

31. Verbs *doubly defective* are such as have י, נ or א for their first radical letter, and א, ה or י for their last.

32. These verbs, as to their first radical, follow the rules of verbs *defective Pe Yod,—Pe Nun,* and—*Pe Aleph,* above given; and as to their last, those of verbs *defective Lamed Aleph,—Lamed He,* and—*Lamed Yod.* Comp. *Hebrew Grammar,* § VII. 25.

33. *Reduplicate* verbs, or such as *double their second radical,* take ו after their first radical in *Kal* and *Ithpehal,* after the manner of the *reduplicate Hebrew* verbs. Comp. *Hebrew Grammar,* § VII. 30.

SECTION IX.

Of the CHANGES made in Verbs on account of the PRONOUN SUFFIXES.

1. The persons of verbs ending in ון often drop the ו before the pronoun suffix, as Dan. ii. 9, תהודענני *ye shall cause me to know,* or *tell me,* for תהודעונני, as it is written ver. 5; Dan. iv. 3, יהודעננני *they might tell me,* for יהודעוננני; so ver. 2, יבהלנני; and ver. 16, יבהלנה. Comp. *Hebrew Grammar,* § VI. 28.

2. Verbs *defective Lamed Aleph,—Lamed He,* and—*Lamed Yod,* gene-

rally drop their last letter before a pronoun suffix, as Targ. Gen. xxxii. 2, חזנון *he saw them;* 2 Sam. i. 7, חזני *he saw me;* Isa. xlv. 18, ברה *he created it.*

3. נ or ין are frequently inserted between a verb future and the pronoun suffix, and more rarely between a verb preter and the suffix; as ישזבנכון *he shall deliver you,* Dan. iii. 15; ישזבנך *he will deliver thee,* Dan. vi. 16, or 17, ישאלנכון *he shall ask of you,* Ezra vii. 21.

SECTION X.

Of SYNTAX, of the USE of the SERVILES, and of finding the ROOT.

The rules relating to each of these particulars in *Chaldee* are so nearly the same as in *Hebrew*, that it seems sufficient to refer the Reader, who has carefully perused the preceding part of this Grammar, to what is said on these points in the *Hebrew Grammar,* § VIII. IX. X. I proceed therefore to remove such remaining difficulties as may be most apt to puzzle the Learner, by

SECTION. XI.

A Short GRAMMATICAL PRAXIS on the CHALDEE of Jeremiah and Daniel.

JER. X. 11.

כדנה תאמרון להום אלהיא די שמיא וארקא
thus shall ye say to them the gods that the heavens and the earth
לא עבדו יאבדו מארעא וכן תחות שמיא אלה׃
shall perish from the earth, and from under these heavens.

כדנה *Thus,* a compound particle from כ *like, as,* and דנה *this.* תאמרון, a verb second person masc. plur. fut. from root אמר by § V. 5, and VIII. 13. להום, ל a particle *to,* and הום a pronoun suffix *them,* by § IV. 3. אלהיא a noun masc. plur. emphatic by § III. 15, from root אלה. די the pron. relative *who.* שמיא a noun masc. plur. emphatic. ארקא *the earth,* a noun fem. sing. emphatic by § III. 14. See Lexicon. יאבדו *shall perish,* after the Heb. form. מארעא, מ *from,* ארעא a noun. fem. sing. emphatic. See Lexicon.

DANIEL, Chap. II.

Ver. 4. Then spake the Chaldeans to the king ארמית *(in) Aramitish* or *Chaldee,*

מלכא לעלמין חיי אמר חלמא לעבדיך ופרשא
O king live for ever: tell thy servants the dream, and we will shew
נחוא׃
the interpretation.

מלכא a noun masc. sing. emphatic, the postfixed א being here used as a sign of the vocative, as ה prefixed in Heb. לעלמין, ל *for,* עלמין a noun masc. plur. by § III. 7, from root עלם. חיי a verb second person masc. sing. imperat. in Kal, from root חיה or היא by § VIII. 21. חלמא a noun masc. sing. em-

phatic, from root חלם. נחוא a verb first person masc. plur. fut. in Kal, from root חוה or חוא, by § VIII. 21.

is me from thing the ,Chaldeans the to said and king the Answered
5. ענה מלכא ואמר לכשדיא מלתה כני
ye pieces ,interpretation its and dream the me tell shall ye not If :gone
אודא הן לא תהודעונני חלמא ופרשה הדמין
.made be shall confiscate houses your and ,made be shall
תתעבדון ובתיכון נולי ותשמון:

מלתה a noun fem. emphatic for מלתא (see § III. 14, and comp. ver. 8.) from root מל *to speak*, so properly *a word*, used for *a thing*, as Heb. דבר. אודא a verb third person sing. preter by § V. 7, from root אזד. תהודעונני, נ a pronoun suffix *me* by § IV. 2. תהודעון a verb second person masc. plur. fut. in Hiph. or Aph. from root ידע by § V. 5. VI. 6. VIII. 3. פרשה, ה a pronoun suffix *its* (masc. for the more usual יה by § IV. 3. הדמין a noun masc. plur. by § III. 7. תתעבדון a verb second person masc. plur. fut. in Ith. from root עבד. בתיכון, בתי a noun masc. plur. in Reg. by § III. 10. כון a pronoun suffix masc. plur. *your* by § IV. 2. נולי a noun fem. by § III. 4. See Lexcion. תשמון a verb third person masc. plur. fut. in Ith. from the root שום, and observe this is an instance where ש and ת are not transposed, as they usually are according to § VII. 3.

reward a and gifts ,tell shall ye interpretation its and dream the if And
6. והן חלמא ופרשה תהחון מתנן ונבזבה
dream the therefore ,me before from receive shall ye great honour and
ויקר שניא תקבלון מן קדמי להן חלמא
.me ye tell interpretation its and
ופרשה החוני:

תהחון a verb second person masc. plur. fut. in Hiph. or Aph. from root חוא or חוה by § VI. 6. VIII. 21, for תהחוון, the two ו's coalescing into one, as in החוני at the end of the verse. מתנן a noun fem. plur. from sing. מתן by § III. 8, of root נתן. נבזבה a noun fem. after the Heb. form. See Note on § III. 4, and Lexicon. החוני, נ a pronoun suffix *me* החו a verb second person plur. imperat. in Hiph. or Aph. from root חוה or חוא, for החוו, the two ו's coalescing into one.

tell will dream the king the ,said and (time) second a answered They
7. ענו תנינות ואמרין מלכא חלמא יאמר
.tell will we interpretation its and ,servants his to
לעבדוהי ופרשה נהחוה:

אמרין third person masc. plur. preter, or rather the participle *Benoni* masc. plur. used for the verb, from root אמר, see § V. 11, and note. לעבדוהי, ל *to*, עבדוהי *his servants*, והי here denoting both the noun masc. *plur.* and the pronoun *his*.

(are) ye time that I know truth a of ,said and king the Answered
8. ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתון
.the thing me from gone is that see ye as for as much gaining
זבנין כל קבל די חויתון די אזדא מני מלתא:

ידע a participle masc. sing. Benoni in Kal of root ידע used for the present

tense. See *Hebrew Grammar*, § VI. 7. ענא a noun fem. חזיתון a verb second person masc. plur. preter in Kal, from root חוא or חזה, by § VIII. 21.

Ver. 9. תהודענני *ye shall tell me*, for תהודעונני by § IX. 1. מלה כדבה *a deceitful word*. See note on § III. 4. הזמנתון *ye have prepared*, a verb second person masc. plur. preter in Hiph. or Aph. from root זמן. למאמר *for to speak*, ל *for*, מאמר a verb infinitive in Kal, from root אמר by § VIII. 13. ישתנא *should be changed*, a verb third person masc. sing. fut. in Ith. from root שנה or שנא, ש and ת being transposed by § VII. 3. אנדע *I shall know*. See Lexicon in ידע VII.

Ver. 10. איתי *is, are*, a verb impersonal, like Hebrew יש, see Lexicon under ית II. יבשתא *the dry land*, a noun fem. sing. emphatic by § III. 16. מלת *the word*, a noun fem. sing. in Reg. after the Hebrew form.

Ver. 11. מלכה *the king*, a noun masc. sing. emphatic, for מלכא by § III. 14. איתוהי *it is*, from the impersonal verb, איתי and והי postfixed *him*, comp. איתי ver. 10.

Ver. 12. להובדה *for to destroy*, ל a particle *for*, הובדה, a verb infinitive Hiph. or Aph. from root אבד by § V. 26, and VIII. 14. לכל *all*, ל is often expletive in *Chaldee*, as it is sometimes in *Hebrew*, or it may be regarded only as the sign of the accusative case.

Ver. 13. מתקטלין *slain*, a participle masc. plur. Ith. from root קטל, for third person plur. preter *were slain*. להתקטלה, ל *for*, התקטלה *to be slain*, a verb infinitive Ith. for אתקטלא by § IV. 5. 8.

Ver. 14. באדין *then*, from ב *in* and אדין *then*. התיב *caused to return*, a verb third person sing. preter in Hiph. or Aph. by § VIII. 16. VI. 5.

Ver. 15. מהחצפה *urging*, a participle fem. sing. in Aph. or Hiph. by § VI. 6, with ה postfixed, after the Hebrew form, for א, from root חצף.

Ver. 16. להחויה, an infinitive verb by § VIII. 28, with ל used elliptically, see Lexicon under ל 21.

Ver. 18. יהובדון, a verb third person masc. plur. fut. in Hiph. or Aph. from root אבד, see § VIII. 12. VI. 5, 6.

Ver. 20. די הכמתא for, or on account of, *the wisdom*, for this seems the force of די in this place.

Ver. 22. עמיקתא *the deep things*, a participial noun fem. plur. emphatic by § III. 17. So מסרתא.

Ver. 23. אבהתי *of* my *fathers*, אבהת a noun masc. plur. with a fem. *Hebrew* termination, like the Hebrew אבות or אבת and the radical ה retained from root אבה *to desire*. בעינא, a verb first person plur. preter in Kal, from root בעא or בעה by § VIII. 21.

Ver. 25. בהתבהלה, ב *in*, התבהלה *hastening;* which word may be considered either as a verb infinitive in Ith. or as a noun fem. sing. from root בהל *to hasten*. לדניאל *Daniel*, with the ל redundant, as very usual in Chaldee. Comp. ver. 12. 48, and לצלמא ver. 35, and Lexicon under ל 22.

Ver. 26. להודעתני *for to tell me*, הודעת a verb infinitive Hiph. or Aph. from root ידע by § VI. 5. VIII. 6.

Ver. 31. דכן *this*. See Lexicon in דך. קאם a participle *Benoni* masc. sing. in Kal, from root קם by § VIII. 17.

Ver. 34. המין *them*, by § IV. 1.

Ver. 35. השתכח *was found*, a verb third person masc. sing. preter in Ith. from root שכח, ש and ת being transposed by § VII. 3.

Ver. 39. מלכו אחרי, two fem. nouns sing. by § III. 4. 6.

Ver. 41. חזיתה a verb second person masc. sing. from root חזא or חזה *to see*, by § VIII. 21, and V. 8. אצבעתא *the toes*, a noun fem. plur. *emphatic*, from sing. אצבע by § III. 17. להוא *for, to be*, הוא a verb infinitive from root הוא by § VIII. 28.

Ver. 43. להון, ל *for*, ן *them*, and הו *to be*, infinitive, from הוא or הוה by § VIII. 28. IX. 2. Comp. also Lexicon under ל 21. כדי from ב *like, as*, and די *that*.

Ver. 45. מהימן *faithful*, a participial noun in the Hiph. or Aph. form, from the root אמן *to be steady*, by § VI. 6. VIII. 15.

THE END OF THE GRAMMAR.

NB. Hebrew *ought always to be written* broad *and* strong.

Aleph	א א א : :
Beth	ב ד, or ב ד
Gimel	ג ג ו י
Daleth	ד –
He	ה ה
Vau	ו י
Zain	ז י
Heth	ח ד
Teth	ט ט ב נ
Yod	י י
Caph	כ ד, final ך –
Lamed	ל ל ל ד
Mem	מ מ כ ך, final ם ב ד ד
Nun	נ ד ד, final ן ו
Samech	ס ב ד
Oin	ע ע י י
Pe	פ פ כ ד ד, final ף ך ך ד
Jaddi	צ צ צ י י, final ץ ץ ץ ץ
Koph	ק כ ד
Resh	ר, or ר ד
Shin	ש ש ש ש י
Tau	ת ה ד

Sid. Hall sculp.

The Albanian Committee, 1912-13.

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Statistical Information about the Population of Albania with Special Reference to the Contested Territories.

THE number of Albanians in the territory claimed for the autonomous State of Albania, as shown in the accompanying map, is 2,200,000. The Albanians form the overwhelming majority throughout the whole of this territory, and they are living there in compact masses. The non-Albanian inhabitants comprise: Greeks in the south, numbering 30,000, and Servians and Bulgars, specially in the districts of Kossova, Uskub, and Monastir, numbering 100,000 to 120,000. The distribution of the Albanian elements is as follows:—

The coastal population from the actual confines of Albania and Montenegro to Preveza is exclusively Albanian.

All along the actual frontier of Montenegro there are no Slavs, with the exception of a small minority at Gussinie and Plava, which is intermingled with the Albanian element.

In the Vilayet of Kossova, in the Caza (sub-division of a province) of Ipek, against 10,000 Albanian houses there are but 700 Slav houses, of which 350 are in the town of Ipek itself.

In the Caza of Rozhay or Tergovishta the inhabitants are Albanian. In this Caza there are only six Slav villages.

The 30 villages constituting the region of Peshtera in the Caza of Sienitza (Novi-Bazar) are Albanian.

In the town of Jakova (Djakova) there are but 24 Slav houses, and only 10 in the village of Lodjan near Detchan.

The town of Prizren contains 23,000 inhabitants, of which 8,000 are Serbs and Bulgars. In the divisions of Podrima, Zhoupa, and Gora, to 8,500 Albanian houses there are but 1,000 Slav houses.

At Kalkandelen, Gostivar and Kirtchova, the great majority of the inhabitants are Albanians, save in the 20 little Slav villages in the region of Poretche.

In the Cazas of Mitrovitza, Vulchetrin, and Prishtina, Preshova, Ghilan, Kumanova, 80 per cent. of the inhabitants are Albanian.

The territory inhabited by Slavs commences north-west of Mitrovitza.

From Belochitza to Zibeftché, on the actual Servian frontier, the country is completely Albanian.

In the town of Uskub and the surrounding villages the majority is Albanian. The Slavs who live in the town are nearly all Bulgars.

The Albanian villages extend to Kaplan and Vlahtcha, near Kiuprulu.

Vilayet of Monastir.—To a population (approximately) of 170,000 Albanians there are 12,800 Slavs throughout